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RIGHT AND WRONG

IN

BOSTON.

Si je vous parle fortement n'en soyez pas étonné; c'est que la liberté est libre et forte.—FENELON.

2nd

REPORT

OF THE

BOSTON FEMALE

ANTI SLAVERY SOCIETY;

WITH A CONCISE

STATEMENT OF EVENTS,

PREVIOUS AND SUBSEQUENT TO THE

ANNUAL MEETING OF 1835.

BOSTON:
PUBLISHED BY THE SOCIETY.

1836.

E M.S.

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REPORT, &c.

In collecting and preparing for publication the contents of the following pages, the Boston Female Anti Slavery Society have one only motive; the same which has governed all their proceedings since their organization, viz: the wish to promulgate TRUTH. They make no appeal to the public, as a body whose verdict they will abide; their purpose is to preserve a sketch of their times, as one from which valuable instruction may be drawn by their children.

In the year 1831, the subject of slavery, as a moral and political evil, and its alarming increase, so that not a city or considerable town in the free states was uncontaminated by its influence,* began

* It has occasioned our brothers to be dismissed from the pastoral charge—our sons to be expelled from colleges and theological seminaries—our friends from professorships—our selves from literary and social privileges. It has well-nigh subjugated the North to the South; engendered meanness, cowardice, selfishness, prejudice, abject degradation, in minds

to be spoken of in Boston; and the New England Anti Slavery Society was formed. Soon after, a few ladies who felt a strong interest in the subject, associated themselves, under the name of the "Boston Female Anti Slavery Society." Their number was twelve. They labored, as they found opportunity, to convince the minds of others of the guilt and ignominy incurred by a nation of slave holders, and of the propriety of acknowledging the justice and necessity of immediate emancipation.

They found for their encouragement, abundance of "abstract principles." They found also a strong opposition to *acting* in *accordance* with those principles. Though the institution was acknowledged to be a sin, yet it was thought a greater sin to attack

to whose teachings we owe it, that *we* are found "resisting unto blood, striving against sin;"—minds over whose degradation we could weep, when they condemn *us* for *doing* as *they teach*. It has inflamed to unmanly persecution the hearts of those who participate in the profits of slave labor, by holding mortgages of plantations, by dealing in southern products, by supplying southern markets, intermarrying with southern slave holders, engaged in the difficult task of adapting the gospel to the taste of congregations composed of *such*, or sent to represent *such*, in the halls of legislation. The *roots* of this institution are at the south, but its baleful *shadow* is over *us*. Our attention was called to the subject by the fact, that so many at the north had actually become

"Slaves; yea, the bondsmen of the slave,
And callous, even to crime."

it, because it was pronounced not our *own* sin; because of the offence attacking it would give; and because of the hopelessness of a successful attack. The members of the society were called mad.—They remembered that Paul's words of truth and soberness were accounted madness, when he reasoned among other things of *righteousness*, and they went on. Their influence began to be felt in the churches, of which they were members; and they were accused of "sowing dissensions among brethren." They remembered that Christ pronounced *peace* a secondary consideration, when the question is of repentance and its fruits, and they went on. Their numbers constantly increased, and so did their conviction of the identity of their cause with the gospel of Jesus. They were called fanatics; but they knew it was the name always given to those who determine to leave the world better than they find it, and still they went on. Their numbers had now become so great, that none of the members possessed a house large enough to accommodate the society. Many complained that they were not duly notified of the meetings; when it appeared that notices sent to be read in the churches, were for the most part destroyed; and that those sent to individuals, from a variety of causes, such as change of residence, &c., did not reach them.

The Society was therefore obliged, as other ladies' societies have *always* done, *without* incurring the charge of "publicity" to advertise its meetings.* They met April, 1835, in Bennett street church, having invited George Thompson to deliver an address explanatory of the objects of anti slavery associations; and having *notified* the same in the

* *We* have been thought to act with undue publicity; yet no clergyman has been censured for reading the notification of the annual meeting of the Fatherless and Widows' Society, with the name of their lecturer, and an invitation to their friends, which was presented at the same time with our own; and by many who "would not insult their congregations so much," as to present ours. *Those* ladies are designated as "woman, stepping gracefully to the relief of infancy and suffering age;" and their treasury overflows with the donations of an approving public. No one censures *their* advertisements in the daily papers; no one talks of "binding over" Mrs. Elizabeth Thresher, "to keep the peace," as has been proposed with regard to the secretary of our society "for the relief of the widow, the fatherless, *and him that hath none to help him.*" We rejoice that none of the rights of their society are violated; that they are permitted to make their praiseworthy exertions without interruption; that the public is *half* right; that under *any* name we are permitted to meet.

But a more glaring instance of "publicity" is fresh in public recollection—the meeting called by the ladies of Boston in FANEUIL HALL, for the aid of the Institution for the Blind. We basked in the sunshine of popular favor on that occasion; but we never dreamt that we had the privilege of meeting there only on sufferance. No one said *then*, "women had better stay at home."

newspapers, and in the *Rev. Dr. Channing's church*, where a notice of their meetings has never been refused a reading. Bennett street church was thronged, and sixty members were added to the society.

The New England Society, meanwhile, had been laboring so effectually as to have aroused the city to the contemplation of the subject. It was clearly seen by the opposition, that the "measures" were *effectual* measures; capable of reaching every heart in New England; and that they must be "put a stop to at all events," or New England would soon be appealing to the hearts at the South; and as the heart of man answereth to man, the "measures" might, perhaps, prevent "the blessings of the peculiar domestic institutions of the South from being transmitted inviolate to posterity." It was clearly seen that the discussion of this question would exasperate those ever so slightly interested in the continuance of the iniquity. Few men wished to injure their own interest by offending their neighbors, and thus it happened that owners of halls, church committees, and clergymen, united to suppress such discussion. Editors, being men of like passions with others, yielded, like them, to the temptations of interest; and action and reaction went on between them and their readers, till many honest minds,

without time or inclination to examine for themselves, were drawn into the vortex. Not being able in the whole city to obtain a building large enough for the meetings of the Anti Slavery Convention, the abolitionists applied for Faneuil Hall. It was illegally refused by the city authority. The next event of moment was the meeting in Faneuil Hall, for the purpose of expressing disapprobation of the conduct of the abolitionists. Their principles were pronounced just, while their measures, which are but the promulgation of those principles, were severely condemned. Many of the fifteen hundred, who called that meeting, it is *now* well known, deeply regret the course they then took; for a noble nature thinks it no disgrace to *say*, "I am wiser to-day than I was yesterday." But many still rely on the word pledged by each of the speakers on that occasion, that the abolitionists are justly chargeable with madness, treason, sedition, insurrections and bloodshed. Mr. Lyman, who presided, in view of the probable effects of such statements, warned the abolitionists of the danger of holding *their* meetings.* No abolition meetings took place until the day of the N. E. Society's quarterly meeting came round, and was advertised. It was held in the af-

* Is not this arraigning a man for murder, and forbidding him to *plead?*

ternoon, at 46 Washington street, (the Society's rooms,) and was addressed by Mr. May, Mr. Garrison, and Mr. Thompson. It was adjourned to that day week at the same place, when addresses were again given by the same gentlemen. The monthly concert of prayer for slaves was held the same evening. These three meetings were uninterrupted.

This was the state of affairs, when the 14th October, the anniversary of the formation of the Boston Female Anti Slavery Society drew near. They issued the following notice in the newspapers: "By leave of Providence,* the annual meeting of the Boston Female Anti Slavery Society, will be holden on October 14, in Congress Hall, at 3 o'clock, P. M. An address will be delivered by George Thompson. Ladies generally are invited to attend."

Congress Hall was the dernier resort. They had applied for the Odeon and were refused;—for the New Jerusalem Chapel with the same final result, although the owner at first gave permission to advertise;—for Amory Hall;—it was engaged to the ladies of Grace church, for a fair. The owner's mind was opposed to us, though not in principle;

* *Is* this reference to an Almighty disposer of events ridiculous? We find it the occasion of much laughter: yet as we never have, and probably never shall find it necessary to ask any other leave to meet, there is no occasion to change the phraseology.

and he assured us that any future application for it would be unsuccessful. Ritchie Hall we found engaged by the Ladies' Society for Moral Reform. Julien, now Congress Hall, which has been freely used by infidels, was our last hope. It had been, for a short time previous, occupied as a church, and hired of the lessee for that purpose by Deacon John Gulliver. We sent the following notification to the churches:*

"The Boston Female Anti Slavery Society will hold their annual meeting at Congress Hall, corner of Milk and Congress street, on Wednesday, Oct. 14, at 3 o'clock, P. M. An address will be delivered by George Thompson, and ladies generally are respectfully invited to attend."

On Tuesday morning, the following letter was transmitted to us by Deacon Gulliver.

Boston, Oct. 13, 1835.

Mr. GULLIVER,

Sir: Such is the state of public feeling with regard to Mr. Thompson, and so great, so very great is the probability, that if he attempt to deliver an address to-morrow afternoon, it cannot but be productive of disastrous consequences, to what extent it is impossible to foretell; and being wholly unwilling to jeopardize my property and that of others entrusted to my care—

I HEREBY GIVE NOTICE to you and all concerned,

* We are particular in giving the *exact words*, because so much pains has been taken to give the idea that it was a special meeting, called by Mr. Thompson.

(that unless good and satisfactory bonds to the amount of dollars 10,000, can be given to make good all damages,) that the meeting of the Female Abolition Society, for the purpose of hearing an address from Mr. Thompson, in Congress (late Julien) Hall, is FORBID; and that I shall take measures, by having proper officers on the ground, to prevent all assembling together for that purpose.

As a specimen of the feelings of the community generally on the subject, I refer you to the Boston Com. Gazette of this day, and also express my belief that it is the determination of (not the rabble,) but the most influential and respectable men in the community, to make trouble to-morrow should Mr. T. hold forth. Your ob't serv't, J. M. ALLEN.

We were given to understand that Mr. Allen, the lessee of the Hall, wrote this letter under the instructions of the proprietor, Dr. Edward Hutchinson Robbins.* "The specimen of the feelings generally," to which Mr. Allen refers, is as follows:

[From the Boston Com. Gazette. Homer & Palmer, Editors.]

THOMPSON—THE ABOLITIONIST.

It was announced at the Old South, at Dr. Chan-

* Feeling assured that spiritual error, as well as spiritual truth, is but idly opposed by the physical means of barring the doors of halls, and attacking or imprisoning the body, we rejoice that Congress Hall has never been denied to the Infidels. But *now* we see how true to nature is Bulwer's masterly delineation of character. "I could stand by, (says the Honorable Mr. Howard de Howard,) and see my country dishonored, and my God denied; but when you touch the aristocracy, you become personal."

ning's, and at several other churches in this city, on Sunday, at the close of the afternoon service, that the notorious Thompson would deliver an address in Congress (late Julien) Hall, on Wednesday afternoon, before the Female Abolition Society; and *the ladies were particularly invited to attend.* This announcement, as may well be supposed, after what has recently taken place in this and the other non slave holding states, produced much surprise, and many of the gentlemen present were incensed at it. If Dr. Channing or Mr. Gannett had been present, we think the notice would not have been read in the Unitarian Church in Federal street; but Mr. Ware, who officiated on the occasion, and who is comparatively a stranger to the feelings of the congregation worshipping there, without sufficient reflection, gave it a reading.

It is certainly very remarkable, that Mr. Thompson should dare to brow beat public opinion in this way; but it does not astonish us that he should again call to his aid the petticoats of the ladies, for he has often been shielded by them from popular indignation, and merited chastisement, not only in this city, but in other parts of the country. Thompson is an artful, cowardly fellow; and, as he knows that every gentlemen reverences the person of a lady, he always throws himself under the protection of the female portion of his audience when in danger, and thus escapes with a whole skin. But it is hoped that this artful and despicable mode of escape will not be permitted to avail the impudent foreigner any longer. He should be taught at once, and forever, that if he persists in agitating the question of immediate abolition, in opposition to the feelings and wishes of nine-tenths of the citizens of Boston, and of the whole country, he must—whether surrounded by females or not—meet

the consequences his reckless and wicked conduct so richly merits. It is in vain that we hold meetings in Faneuil Hall, and call into action the eloquence and patriotism of our most talented citizens—it is in vain that speeches are made, and resolutions adopted, assuring our brethren of the South that we cherish rational and correct notions on the subject of slavery, and that we sincerely and heartily disapprove the rash measures of the immediate abolitionists, if Thompson and Garrison, and their vile associates in this city, are to be permitted to hold their meetings in the broad face of day, and to continue their denunciations against the planters of the South. They must be put down, if we would preserve our consistency. The evil is one of the greatest magnitude—and the opinion prevails very generally, that if there is no law that will reach it, it must be reached in some other way. Mr. Thompson surely cannot be ignorant of the feelings which exist on this subject, among the large body of our citizens. He knows very well that, almost to a man, they heartily disapprove the proceedings of the immediate abolitionists; he knows, also, that they are opposed to every thing which looks like mob law, and that there is no other law that can effectually put the abolitionists down. Then why does he thus brave public opinion? Why does he persist in agitating the abolition question, in irritating the feelings of our citizens, and *driving them to acts of lawless violence?* He may raise a storm which will be terrible in its consequences. If he attempts to deliver an address in this city on Wednesday afternoon, we are sure that he will meet with a resistance that neither he nor his friends will be able to withstand. There is a feeling awake that cannot be mistaken. This resistance will not come from a *rabble*, but from

men of property and standing who have a large interest at stake in this community, and who are determined, let the consequences be what they may, to put a stop to the impudent, bullying conduct of the foreign vagrant, Thompson, and his associates in mischief.

It is to be regretted that Dr. Ware, or any other clergyman, should have been so imprudent as to read the notice which has caused so much excitement in the city; and we caution the ladies not to accept the invitation of Mr. Thompson, if they would avoid a "scene of rude commotion," that must give them much pain and uneasiness. We predict that, if Thompson makes his appearance in Julien Hall on Wednesday afternoon, he will be roughly treated by the emissaries of Judge Lynch. If he will drive our citizens to acts of violence, let the blame be on his own head! We subjoin a short communication on this subject, from the pen of a friend:—

Messrs. Editors:—I have just returned from church, where I listened to most eloquent and sound preaching, but my religious thoughts (!) were greatly disturbed when, at the close of the service, the minister read among other notices, the following:—"The Female Anti Slavery Society will hold a meeting at Congress Hall (corner of Milk and Congress streets,) on Wednesday, P. M., when an address will be delivered by Mr. George Thompson. Ladies are invited to attend." Has it come to this, that the Women of our country—not content with their proper sphere, the domestic fireside—must hold public meetings to encourage the efforts of a foreign emissary to destroy our peace? Are there not sufficient deluded men already engaged in the work of abolition, that the interference of females may be dispensed with? Has not George Thompson been told sufficiently loud and

plainly by one sex, to cease from publishing vile doctrine—but does he still persist in exciting the other sex? I trust the ladies have too much patriotism to regard the invitation of their deluded sisters to join them, otherwise than with indignation. C.

Sunday, October 11.

The editors of the Atlas and Transcript were also demonstrative on the occasion.—

The young ladies who patronize the handsome Mr. Thompson, are to hold an abolition meeting on Wednesday evening. Whether they propose to relieve the country of slavery through the medium of pin and cent associations, we are not aware—nor should we notice the circumstance, but in connection with another fact that deserves reprobation. The call for this meeting—with the statement that it would be addressed by the foreign emissary, Mr. George Thompson—was read on Sunday last by the *Rev. Henry Ware, Jr.*, at the Unitarian Church in Federal street, during the absence of both its regular ministers, one of whom is well known to be an *ardent colonizationist, and opposed to the movements of the abolitionists.* With what propriety such a call can be made the subject of a *pulpit notice*, under any circumstances, we have yet to learn. We understand that it was left at other churches, and passed over as it deserved to be, without notice.—*Atlas, Oct.* 13.

[For the Transcript.]

Mr. Editor:—I was not a little surprised at hearing read from the pulpit of the Federal street Church (the Rev. Dr. Channing's) yesterday, at the close of the evening service, a notice of a meeting to be held by the *Female* Anti Slavery Society, which would be addressed by *George Thompson.* Had either of the

pastors of this society been present, it is to be presumed the notice would not have been favored with a reading. There is a good deal of excitement among the people of this society, in consequence of the downright insult thus offered them. W.

GEORGE THOMPSON.—This scoundrel proposes to lecture some of the women of our city this afternoon at Julien Hall. Our indignation is somewhat averted from him, and is attaching itself to those who support and encourage him by their presence and continuance. He is paid for his services, and is only fulfilling his part of a contract; thus far—admitting the service were an honorable and benevolent one—we might commend him for his integrity. But we have no patience with our own citizens who associate with him, and least of all with the *females*, who disgrace themselves by running after him to listen to his lectures, and to protect him from the effects of public excitement.

It has been stated in some of the papers, that notice was given in several churches, on Sunday last, of his intended lecture this afternoon, and that "*the ladies were particularly invited to attend.*" We are sorry to observe that a professor in the Divinity School of Harvard University—one of the most amiable of men—should have been, in one instance, the agent for promulgating this notice, because it has subjected him to reproaches, which we think he did not intend to provoke. Whatever may be his views of slavery—and we know that they vary essentially from ours—we cannot believe that he was aware that, by giving the notice alluded to, he was doing more than an act of courtesy, which would have been authorized by either of the gentlemen, in whose pulpit he was then placed.

The Gazette of yesterday is very indignant with Thompson, and cautions the ladies not to accept his invitation. We think the caution superfluous, and the indignation misdirected. The vagabond would have made no addresses, nor delivered lectures in any of our cities, if he had not found encouragement from our own citizens. The poor devil must live, and to get bread he must fulfil his covenant. His supporters have no such apology for their conduct. The caution, we have said, we think superfluous. Persons of both sexes there will doubtless be at Julien Hall, but what ladies would encourage, even by their countenance, the continuance of lectures, debates, and addresses adapted, if not intended, to interrupt and eventually destroy the union of these states, and to lead more directly to scenes of lawless violence, by exciting a state of feeling, which may not be so easily subdued as provoked?—*Boston Courier.*

Public notice that he had forbidden our meeting, having been given by Mr. Allen, it only remained for us to advertise as follows:

The Boston Female Anti Slavery Society have been informed that the proprietor and lessee of Congress Hall forbid that the annual meeting of said society should be holden at that place, under the apprehension that the building is endangered by the determination of men of *property and standing*, to put a stop to the meeting, let the consequences be what they may.

They therefore notify the members and the public generally, that the meeting will not take place on the anniversary of the formation of the society, as was at

first proposed, and as has hitherto been their practice, but will be postponed till further notice.

By order of the Board.

Oct. 14. MARY S. PARKER, President.

Hereupon, our opponents placed on the door of Congress Hall, in State street, and on the Old South corner, notices that Mr. Thompson was lecturing to the Ladies' Anti Slavery Society, at Ritchie Hall. The result was that a crowd gathered round the door, blocked up the stair-case, and though they were repeatedly assured of the falsity of the information that brought them there, they persisted in remaining.

The meeting of the Ladies' Moral Reform Society was thus broken up. One of the ladies sent for the mayor. The ladies left the Hall, one by one, as they could—the mayor came, and by the time he arrived the mob had nearly dispersed.

But the editors and their friends were not yet satisfied, and thus resumed their labors on the 15th in the Commercial Gazette:

The following notice appeared in the Daily Advertiser of yesterday:—

"The Boston Female Anti Slavery Society have been informed that the proprietor and lessee of Congress Hall forbid that the annual meeting of said society should be holden at that place, under the apprehension that the building is endangered by the determination of men of *property and standing*, to put a

stop to the meeting, let the consequences be what they may.

They therefore notify the members and the public generally, that the meeting will not take place on the anniversary of the formation of the society, as was at first proposed, and as has hitherto been their practice, but will be postponed till further notice.

By order of the Board,

MARY S. PARKER, Pres't."

Is it not altogether too bad that our peaceable city should be kept in a state of excitement and commotion by such a foreign vagabond as George Thompson? Yesterday afternoon, upon a mere rumor that he was to lecture before the Female Anti Slavery Society, that part of Washington street in the neighborhood of Amory Hall was filled with a crowd of people waiting for his arrival. What their intentions were we have no means of knowing, but thought we could read Judge Lynch quite strongly depicted in most of their countenances. Verily, "the curse never fell upon our nation until now—we never felt it until now." After having been forbid the use of Julien Hall; it was publicly announced in one of the morning papers that the lecture would be postponed to another opportunity, and yet the impudent scoundrel privately engaged Ritchie Hall for the same afternoon, and at 4 o'clock, about forty women were collected in that room over Mr. Gulliver's store, to listen to an address from him. But to the credit of our citizens he was not permitted to hold forth, and his weak and deluded followers retired to their respective homes. Mr. Thompson was no where to be found.

It was reported last evening that, on complaint of the mayor, Thompson had been bound over to keep

the peace. This, perhaps, is the best disposition that can be made of the scoundrel by the City authorities; but the "citizens generally" would like to *use him up* in some other way.

We understand that a number of our citizens intend to visit Abington this afternoon, for the purpose of hearing Mr. Thompson's abolition address.

[For the Gazette.]

MESSRS. EDITORS,—I have seldom known a more flagrant act of impropriety, of indecorousness and impolicy, than was perpetrated in several of our churches the last Sabbath. I allude to the anonymous notice given, that a meeting would be held during the week, at a public hall, on occasion of the anniversary of the "*Ladies' Anti Slavery Society*;" and that the "*ladies* were *particularly* invited to attend!" In the church where I usually attend, the notice was given in due form, accompanied with the particular invitation to the ladies. I have reason to believe that nine-tenths, at least, of the society are totally opposed to the measures of the abolitionists. Also, that the Rev. gentlemen who officiated is well aware of the fact. He certainly cannot be ignorant of the recent strong expression of public sentiment in Faneuil Hall. How the Rev. gentlemen could have the hardihood to read such a notice to a society which he well knew were strenuously opposed to any action upon the subject, passes my humble comprehension. It seems to me to be altogether inexcusable. I care not what his opinions are on the subject; not if he is a red-hot abolitionist; he certainly was guilty of great want of respect to the people he addressed, of that decorum which is expected of him who is set apart to instruct others. It seems very much to me, though I

would not be uncharitable, that the Rev. gentleman manifested a readiness to avail of his clerical rights and opportunities to *force* his measures on the society. Would it not have been well for any of his auditors to have demanded explanation? to have asked the gentleman by whose authority, and at whose request the notice was offered?

I know that in the estimation of the sober public our places of worship are considered sacred, that all subjects other than peculiarly appropriate ones, and especially all altercation, should be excluded. But if the professed servant and teacher of our Lord and Master, availing of his *privilege*, takes occasion to play the partisan, and advance his peculiar views on a subject of civil polity, he should be met and answered, *and put down* on the spot. It was not the less exceptionable that it was announced that the *Englishman*, the notorious Mr. *Thompson*, was expected to make an address! I hope he will not; for so strong is public feeling against that *incendiary*, that trouble and violence will almost certainly ensue. I will only add, that if other similar notices are hereafter given by our clergy, in our churches, they may expect open and just censure on the spot. A LAYMAN.

We now carefully reviewed our past conduct and its motives. The nature and violence of the opposition we had encountered—the grossness of the misrepresentations, the insult and outrage threatened, all convinced us that our course of action was the right way of professing those principles of truth which can never be upheld without exciting rage in those who love error. Most of us suffered much

individually from the strong opposition of friends; and the remarks constantly made, and the reports constantly brought to us, proved conclusively that the opposition was not *specific* but *generic.* The hatred of Thompson, Garrison, and "their infamous associates," as we were styled, was evidently active against us merely as personified *principles.*

By a combination of unavoidable circumstances, we found ourselves the representatives, for the time, of the abolitionists. We felt our situation to be a responsible one, and prayed only to be guided by the single consideration of duty. Obeying its dictates, we determined that no weakness of ours, should render less defensible the stand our fathers, husbands, and brothers were maintaining. It was not for the gratification of a feminine whim that we acted, but upon a conviction of the great injury we should do to our consciences, and our cause, by yielding. Upon whom dare those call to resist the popular voice, who have themselves been silenced by its tumult? The greater the opposition to a right action, the stronger the necessity for its performance. The opposition of the assembled universe cannot make right, wrong. We agreed, that expediency is the only measure of right. But how assure ourselves of the truly expedient? It is evident that *something* must have determined the

Almighty mind to give a revelation for the direction of human conduct, and we rationally enough concluded, it must have been a consideration of the insufficiency of human reason to "discern the end from the beginning." And when we meditated on the course, stamped with divine approbation, which has been pursued by the "goodly fellowship of the prophets, the glorious company of the apostles, the noble army of martyrs," among whom so many were "faithful women;" when, also, we saw even *human* approbation uniformly bestowed on that devotion, endurance, and constancy in suffering for righteousness' sake, which is seen through the vista of bygone ages, we were led to question the judgment of those who advised us to yield. The commands of God are explicit. Not a human being who has suffered for conscience' sake, but might have avoided that suffering, if he could have contented himself with cherishing his principles in his own breast.

After mature deliberation, and prayer that no resentment or self-will might mingle with our resolves, we decided to go on. We did not renew our invitation to George Thompson, for we knew that he never asks "what is safe," but only, "what is right?" We felt, therefore, too deep a sympathy for the wife, who never held him back, and the little ones that, till now, had been kept in ignorance of his constant danger, to give so fatal an invitation.

We caused the following letter to be inserted in the Courier:

TO THE EDITOR OF THE COURIER;

Reluctantly and painfully, but as a matter of duty, resolutely, the Boston Female Anti Slavery Society feel themselves called to state the facts respecting the recent outrage upon the public tranquility. They have been forced before the public in the remarks of certain editors, and the communications of certain gentlemen of wealth and standing, and while they are compelled to occupy this position, they would be unpardonable should they let any popular notions of feminine propriety prevent the faithful fulfilment of their duty, as members of the human family, and of the church of Christ. There are cases for which there is no precedent. This is a new scene for us. When before, in this city, have gentlemen of standing and influence, been incensed against a benevolent association of ladies, for holding their annual meeting, inviting a lecturer to address them, and requesting their friends to attend, after the custom of benevolent societies? In the absence of foregone conclusions, we are compelled to decide for ourselves.

This association does firmly and respectfully declare, that it is our right, and we will maintain it in Christian meekness, but with Christian constancy, to hold meetings, and to employ such lecturers as we judge best calculated to advance the holy cause of human rights; even though such lecturers should chance to be foreigners. It comes with an ill grace from those who boast an English ancestry, to object to our choice on this occasion: still less should the sons of the pilgrim fathers invoke the spirit of out-

rageous violence on the daughters of the noble female band who shared their conflict with public opinion;—their struggle with difficulty and danger. The cause of freedom is the same in all ages. Our principles are identical with theirs, except that we would *not*, like them, advocate their forcible establishment. God grant that if the name of freedom must be named upon us with a bloody baptism, the blood may be our own. We have wondered how those devout and honorable women obtained strength to rend the bonds that knit them to their far fatherland. We do not wonder now. We read their chronicles with an anointed eye. We find it written there, that gentlemen of influence and standing forbade their assembling to worship God according to the dictates of consciences, enlightened by reason and scripture. There is no newly discovered continent for us, even if we could think it right to quit *this* sphere of duty. We must bide the brunt. The cause of human freedom is our religion; the same taught by him who died on Calvary,—the great reformer, Christ. In it we will live—in it, if it must be so, we will die. We feel for those that are in bonds as bound with them. God's truth does not become threadbare, as certain gentlemen of respectability have heretofore asserted; but is found fraught with deeper meaning, as the history of the present age unrolls. We sit by our firesides and muse over our sleeping infants—not in vain. The sight of their helpless childhood reminds us of the great debt we incurred when we brought them into existence.

We must meet together, to strengthen ourselves to discharge our duty as the mothers of the next generation—as the wives and sisters of this. We cannot descend to bandy words with those who have no just

sense of their own duty or ours, who dread lest the delicacies of the table should be neglected, who glory in the darning-needle, and whose talk is of the distaff. This is a crisis which demands of us not only mint, and annise, and cummin, but also judgment, mercy, and faith; and God being our helper, none of these shall be required in vain at our hands. Our sons shall not blush for those who bore them.

The strong expression of public sentiment against anti slavery men and women, at Faneuil Hall, is gravely assigned as a reason why our sentiments should not be strongly expressed. We draw an inference directly contrary. Certainly our right to express sentiments, and to uphold principles, which are contrary to public opinion, is undoubted. We deny the right of gentlemen to use violence. But we are abolitionists, and, as such, are bound by our principles to endure, unresistingly, the outrages with which we are threatened, and which are of so destructive and sanguinary a character, that the proprietor and lessee of Congress Hall feared for their property. We cannot but see the inconsistency of those who award his merited tribute to the defender of the constitution, with one hand, while the other is raised against all that it was thought worth while to frame a constitution to support.

We know not who the gentlemen were, who caused notices to be placed against the door of the building, and in various parts of the city. We gave notice in the daily papers that our meeting was postponed till *further notice*, from which latter words they took occasion to play so cruel a game. This we regret the more, as it was the means of breaking up the meeting of the Ladies' Moral Reform Society, and annoying the ladies holding a fair in Amory Hall.

It remains for us to thank those clergymen whose *boldness* in reading our notices gave so much offence. The times require them to be like Peter Hobart and his contemporaries, very bold. Now, as well as then,—

"All incorruptible as heaven's own light,
Speak! each devoted preacher for the right!
No servile doctrines, such as power approves,
They to the poor and broken-hearted taught;
With truths that tyrants dread, and conscience loves,
They winged and barbed the arrows of their thought.
Sin in high places was the mark *they* sought.
They said not, 'man, be circumspect and thrive—
Be mean, base, slavish, bloody, and prevail:'
Nor did the deity they worshipped, drive
A trade in men, or sign such bill of sale."

A Member of the Boston Female Anti Slavery Society.

The following note was appended to our communication, by the editor of the Courier.

When before, in this city, or in any other, did a benevolent association of ladies, publicly invite an itinerant vagabond—a hired foreign incendiary—to insult their countrymen and fellow-citizens, and to kindle the flames of discord between different members of the Union? Would not our friends of the Female Anti Slavery Society do well to cast the beams out of their own eyes, before they waste their pathos upon a justly indignant public? EDITOR.

We advertised our meeting for the 21st, thus:—

NOTICE. By leave of Providence, the annual meeting of the Boston Female Anti Slavery Society which was necessarily postponed, will be held on WEDNESDAY next, at 3 o'clock, P. M. at No. 46 Washington street. Several addresses will be delivered on the occasion.

Ladies generally are invited to attend.

By order of the Board.

Oct. 19. M. V. BALL, Rec. Sec'ry.

The manner in which it was noticed, is thus recorded by the Boston Commercial Gazette :

"The following is a copy of the handbill circulated yesterday on change just before 2 o'clock, which, it is supposed was the means of bringing together an assemblage of fifteen hundred or two thousand highly respectable gentlemen :—

'THOMPSON—THE ABOLITIONIST.

That infamous foreign scoundrel THOMPSON, will hold forth *this afternoon*, at the Liberator Office, No. 46 Washington street. The present is a fair opportunity for the friends of the Union to *snake Thompson out!* It will be a contest between the abolitionists and the friends of the Union. A purse of $100 has been raised by a number of patriotic citizens to reward the individual who shall first lay violent hands on Thompson, so that he may be brought to the tar kettle before dark. Friends of the Union, be vigilant!

Boston, Wednesday, 12 *o'clock.*'

When the polls closed, at half past 5 o'clock last evening, the vote stood 999 to 1, against Garrison, Thompson, and their female associates."

The handbill was posted in the City Hall, and other parts of the city. Certain well known merchants did not go home to dine, so anxious were they to lose nothing of the expected scene. These men are fathers; they have daughters just coming forward into womanhood. Yet they can find it in their hearts to heap insult and outrage on the daughters of their townsmen.

Dozens of the opposition remarked to us, "you are not surely going on, after what the morning papers say. Why, there has been a petition handed in at the mayor's office, that you may be stopped. You will be killed as sure as fate, if you show your heads at that hall." And then these compassionate ones hastened to be in at the death.

We caused the mayor to be informed, that we had reason to think the meeting would be attacked. "You give us a great deal of trouble," observed the city marshal to the friend, who bore our message. The time appointed was 3 o'clock; and at ten minutes past 2, about twenty-five ladies, believing that if they delayed, they should find the building preoccupied, were on their way to the hall. They found no peace officers on the spot. Two little boys were on the watch at the door, who smiled significantly at each other as we entered, and ran off in different directions. We entered the hall, which is at the head of two flights of stairs. In less than ten minutes, the staircase, and the passage leading from it to the hall, were thronged. We feared that persons below might suppose our rooms also filled by the crowd. We therefore requested a lad, who stood foremost, to station himself at the street door and inform the ladies, that we were on the spot; with which request he readily complied. Five

more succeeded in ascending the stairs. They reported an immense crowd, and the staircase thronged to suffocation. After this, we have since learned from our members, that upwards of one hundred of them were refused admission. The tumult continually increased, with horrible execrations, howling, stamping, and finally shrieking with rage.

They seemed not to dare to enter notwithstanding their fury, but mounted on each others' shoulders so that a row of hostile heads appeared over the slight partition of half the height of the wall, which divides the society's room from the landing-place. We requested them to allow the door to be shut; but they could not decide as to whether the request should be granted, and the door was opened and shut with violence, till it hung useless from the upper hinge. Mr. Garrison had, previous to the tremendous uproar we now describe, entered the room. "That's Garrison! that's Garrison!" said they to each other. He offered to address us, if we would allow him, as he has so many times done at the request of the society. The President refused, fearing for his safety, and he retired at her urgent request. His main purpose was fulfilled, in establishing the precedent, that our friends may be seen at our meetings, popular opinion to the contrary, notwithstanding. He addressed the crowd, as he passed out, requesting them for their own sakes, as

gentlemen, not to remain in a position so unbecoming that character. He passed out, and we thought he penetrated through the crowd to the street. We remained perfectly quiet until 3 o'clock, amid a deafening uproar. When the hour arrived, we desired one of our number to ask them to interrupt us as little as possible, as the meeting was about to be opened. "Is Mr. Thompson here in petticoats?" said ONE* in a disguised voice. We consider the prompt assurances of his absence so constantly given by city authorities to such illegal interrogatories, ill-judged and cowardly—and we made no reply.

The President called the meeting to order, and read some appropriate passages of scripture. "Training's begun! Hurra! here comes Judge Lynch!" shouted the rioters, and the words were passed down the stairs to the crowd in the street. We knelt and united with the President in prayer. During the few moments so employed, we felt as did Schiller on his death-bed: "Many things now are clear." Our souls were strengthened and borne above the violence and insult with which we were surrounded. Our hopes, our faith, our fortitude, were increased. We felt grateful that we were accounted worthy thus to express our devotion to TRUTH. We rejoiced that it was our privilege to live in times calling for the exercise of the noblest power with

* Well known.

Lady. If this is the last bulwark of freedom, we may as well die here, as any where.

Mr. Lyman. Do you wish to prolong this scene of confusion?

President. Can we pass out safely?

Mr. Lyman. If you will go *now*, I will protect you, but cannot unless you do."

A motion was then made to adjourn, which was carried. We passed down the staircase, amid the manifestations of a revengeful brutality. If the worst enemies of *some* we saw, had told us that such unmanly and shameful ideas as they openly expressed, lurked in the most hidden recesses of their minds, we should have disbelieved it. The way was darkened by the crowd that blocked up the windows, so that we could but just discern faces, *but there was no mistake.* We could identify *those faces*, even if we had never seen them before. When we emerged into the open daylight, there went up a roar of rage and contempt, which increased when they saw that we did not intend to separate, but walked in regular procession. They slowly gave way as we came out. As far as we could look either way the crowd extended—evidently of the so called "wealthy and respectable;" "the moral worth," the "influence and standing." We saw the faces of those we had, till now, thought friends;—men

whom we never before met without giving the hand in friendly salutation;—men whom till now we should have called upon for condemnation of ruffianism, with confidence that the appeal would be answered; men who have repeatedly said they were "as much anti slavery as we were," that "our principles were righteous," and that they only objected to the rashness of upholding them. Yet they did not, "like the Priest and the Levite, pass by on the other side;" but waited with looks of satisfaction and approval to see the result. The South is more to be justified than these. There, men cannot be generally aware of the real sentiments and purposes of the Abolitionists. Strong efforts have been made, and a league formed between the ultra-slavites of both the North and South to perpetuate their system "at ALL events." They openly tell us, that they consider ALL means justifiable. They *know* how false is the witness they bear against the abolitionists; but falsehood answers their purpose.—They are enabled by it, to lead on to disgrace many who would shudder if they knew the truth; who would rebel against their dictators, if they knew that the abolitionists never propose to take a step beyond making known their opinions, and the reasons of them. But it is not a crime to be deceived by *others;* and the subjects of this deception, are

innocent, compared to the slaveholding spirits of the North. They rely on those near the scene of action for a report, and they receive one containing allegations of all manner of evil against us. If many of our own townsmen and townswomen receive error from the same sources, which might be rectified, if they would but go a quarter of a mile to an abolition meeting, ought we not to excuse those whom "committees of vigilance," and "inspectors of post offices," will not permit one ray of light to reach? If our own townsmen, who say their whole souls revolt from "slavery in the abstract," and who "thank God that New England is free from the curse," can rush, with this language on their lips, to perpetrate murderous outrages against those whose only crime is saying the same things *so as to make an impression;*—if our own townswomen* cry "tar and feather," and, "they ought to be mobbed," can we not find in our hearts an apology for those who see us only through the discolored medium, that northern slaveholding spirits hold up to them? In conversing with persons from the South, we have found more openness, more candor, more toleration even, than in northern opposers; and the reason is evident, thus:—the McDuffie school, know-

* *Ladies* of the "higher circles," often use this language of their lords.

ing that Abolition truth is mighty, and likely to prevail, send Northward to the Faneuil Hall school, for falsehood, with which to counteract it. When they have inflamed the South with it sufficiently for their purpose, they send orders that Lynch law be administered against the Abolitionists. The Northern partisan receives no discretionary powers; he is but a tool in the hands of his employer;—rewarded for his exertions, it is true, by a share of the plunder, (and therefore is it he yields them so heartily) but with no power, if he *would*, to relent. He is pledged to persecute, "come what will," and "let the consequences be what they may." There are in the Abolition ranks, men who have passed out of this state of deadly opposition. They know how it is with those they left behind; but how can such comprehend the self-renunciation of Abolitionists? To use the language of another "the butterfly knows the grub—the grub cannot know the butterfly."

A host of such thoughts filled our minds, as we walked rapidly to the house of one of our members. Our numbers increased as we walked, to fifty. Here, after giving thanks to God for his protecting providence, we were proceeding in our usual manner with our customary business, when a friend entered, pale and breathless with haste and excitement,

to say that if Mr. Thompson were with us, he must go instantly out of town; and to tell us that Mr. Garrison was in the hands of the mob:* and that he saw him dragged in the midst, and so hot a contest going on around him, and such violent blows aimed at his uncovered head, that if he escaped, it would be wonderful. Mr. Garrison is regarded as a brother by every one of us; and we could only find relief and composure under this shock, in fervent prayer for his life. At that awful moment, we were enabled to devote ALL, even our dearest friends, if God's providence so ordered it, to His cause.

The question was asked, "under the solemnity of recent communing with our maker, DO WE REPENT of what we have done, in view of its immediate consequences; should they be death to ourselves and our friends?" "No! No!" was the unhesitating answer of Christian faith;—"It is a righteous deed, we have done this day." And we spoke one to another of him "who gave us an example that we should follow his steps, while he knew that they would lead through the strife of in-

*This was an unexpected blow. We thought he left the Anti Slavery rooms before our meeting commenced; but it appears that he would not leave us in peril, having determined, in case of extremity, to secure our safety by taking the fury of the mob on himself. Had we been aware of this, we should not have obeyed the orders of the Mayor.

furiated multitudes to ignominious death. It was not for the slave and his master only that we did it; —the right of association, the right of freely speaking, the right of occupying our own buildings, and walking our own streets,—was denied to ourselves. We might not even meet, to agree, on earth, touching what we should ask in heaven, lest Christ should be "in the midst" as a deliverer! It was for our CHILDREN we did it; and we need not now turn conscience-stricken from their trusting gaze; for we have done what lies with us, to preserve them "an inheritance pure and undefiled, and that fadeth not away."

One by one, that we might not attract the popular fury to the house we quitted, we sought our respective homes. Several members had been added to our Society. We rejoiced over them, more than over the sixty that joined our ranks in more favorable times; for those who come "so as by fire," come purified. Those who in order to join us, are obliged to cast away pride, prejudice, self-interest, coldness, timidity and aristocracy, are fitted for the work; and no others can undertake it. We are thus spared the responsibility of electing our members. Such only will be with us, as are able to bear the baptism of suffering that we are baptised with.

We pray that this question may fulfil a perfect work in every soul it reaches;—that it may remain a *searching* question;—that the numerous unpopular questions with which it is connected, may continually come up with it as it is borne onward; so that up to the final triumph, the act of joining an Anti Slavery association may be, as it has hitherto proved, a *test act.* We would not be encumbered with those who lack magnanimity, to sacrifice their fortune, or life, or name, or influence. "ALL that thou hast," is the requisition of Christ; and how many go away sorrowfully, having great possessions! Their hearts must first learn that for the power they give, they are to receive more than an equivalent in the sympathy and enlarged field of exertion afforded them. The effulgence of their torch will not be diminished because other lamps are lighted at its flame. Even if it were so, the man who is endowed by God with power to enlighten mental darkness, or to direct blind effort, is bound to do it, at the sacrifice of his distinctive brilliancy. The single powerful spirit, capable of stamping an age with its impress, if it does not find men in masses, must labor so to band them together; or its teachings will die in the empty air or live but on the same shelf with Seneca's treatise on benefits. The beneficence that is cast into a common stock will affect the world

to an extent otherwise hopeless. This is the age of accelerated motion, both in the material and in the spiritual world; and who complains of it in the former, or regrets the good old times, when the President's message was a week on its way to us? Agitation of some sort must be, while man is what God made him, an acting being; and it is *not*, of necessity and in its nature, blame-worthy. It is a term that will always be cast reproachfully at whoever moves men to *act*, by those whose selfishness receives a shock from such action. In former days, men were "excited" to follow their leaders to battle, for the convenience and pleasure of said leaders; at the present day, the "excitement" is touching the happiness or misery of the mass of mankind; and it is an excitement that *must* continue, and keep pace with the revival of half-extinct christianity, and the progress of a knowlege of human rights that spreads more rapidly, because interdicted.

Men who are determined to devote ALL that they possess to the common cause of Christian democracy, which is, being truly defined, "pure religion and undefiled before God and the Father," must bend themselves to the work with a willingness for *organized* action. Thus it is that oppression is upheld, and so must it, if at all, be destroyed. They must come up to the demolition of this bastile, with a disposition to

coöperate in the arrangement and direction of their forces; or some will spring a mine under the corner-stone, while others are wasting arrow-flights against the battlements, and others striving to enkindle a general conflagration. They must come *personally*, or they will be deceived by the distant war-shout of the enemy. The demon of oppression raises the cry of blood-thirsty fanatic, and insurrectionist, even against him who comes "with his feet shod with the preparation of the gospel of peace."

But the motto must be "immediate." It is a spell to keep out evil spirits with. If any other than this be the gathering word, the ranks will be filled with false brethren. Immediately must we erect our scaffolding, immediately must we raise our scaling ladders, immediately must we begin to remove this temple built to Moloch and to Mammon, from the cope stone to the crushed and writhing millions that form the unstable foundation. We must acknowledge the justice and necessity of abolishing immediately the idol worship whereby so many are clothed in purple and fine linen, and fed sumptuously every day; and immediately we shall find ourselves furiously assailed by their falsehoods and insults, and their persecutions, from city to city. Let us thereby be incited to bind more firmly upon our hearts the christian law of love to our enemies.

It is only by prayer for those that despitefully use us and persecute us, that our minds can be enlightened to perceive that their souls are as dear to the father of all spirits as our own. That he to whom a thousand years are but as yesterday when it is past, to whom past and future are as now, looks mercifully on his guilty creatures, and sees in them the future adorers of his mercy, justice and judgment; it may be, the future martyrs to truth and duty.—Forming our spirits in His likeness, we shall "bless them that curse us, and do good to them that hate us." We shall commend to their consciences by our example added to our precepts, the "glorious liberty of the sons of God." They will call such appeals to their better nature, interference; and many will say we are ill-judging and weak so to appeal: yet let us not be discouraged; those will not say so who have, from year to year, marked the success of "the word preached." Those will not say so who began early and have borne the burden and heat of the day; and when the twelfth hour comes, and with it the noble deed effected by a regenerated public opinion, *all* will be of one heart and of one mind touching both the principles and the "measures" of Anti Slavery Associations.

It is urged that they are liable to be abused.—They are; and so is all the labor-saving, power-

accumulating machinery of the manufacturing world. So also are canal companies and rail road associations; manufacturing and joint stock companies; missionary and relief societies. But for how much pleasure, profit, and improvement, are we indebted to them. They form an era in the history of the earth. The man of the nineteenth century ought to accomplish as much, having their aid, as if the number of his years were doubled. The emancipation of the British West Indies, could not *now* be twenty years pending. Let us suppose the fearless and noble-hearted spirits that undertook that labor of love, to have been in possession at its commencement, of all the lights that we now enjoy, as to the manner in which matter and spirit mutually act and react on each other. Could it by possibility *then* have been twenty years pending? The principle of voluntary association *is* liable to be abused. That liability is not in *its* nature, but in *man's* nature, and therefore may be guarded against.

Now suppose an association which shall, as a part of its plan, make man just and benevolent, give principle and energy, and correct his tendencies to abuse power; and on candid examination and comparison, you will find that you have sketched the plan of one of the obnoxious, affiliated societies arrayed against slavery. Associations have ever this

consideration in their favor—that they are more mighty for good than for evil. Are they not in fact powerless, without that perfect confidence which the bad never dare to repose in each other?

While the liberty of the press—nay, while the art of printing remains, there will be simultaneous action; and the evils of action simultaneous and unorganized, have been exemplified since the meeting at Faneuil Hall. Suppose that anti abolition meeting to have been formed into a society, adopting, in as condensed a form as the preamble of an Anti Slavery Society's Constitution, the doctrines there upheld. Suppose as short a constitution framed. Suppose the blessing of God implored upon the effort thereafter to be made for the discovery of truth and the extinction of error. Suppose earnest supplication that all might be done decently and in order; that no one might incur the guilt of murder by indulging anger against his brother without a cause; that rashness, unkindness and uncharitableness might be avoided; and that speaking the truth, strongly, but in love, that meeting might influence the minds of abolitionists to forsake their evil measures. Imagine the speakers to enforce, to the extent, the principle of non-resistance—the duty of using only moral means. Imagine all present contributing so liberally in support of

the moral means, as to incur the censure of editors who report the proceedings.* Who doubts, that it would have *then* been as impossible to have raised a MOB in our streets against a Female Anti Slavery Society, as it would have been to have stirred up the abolitionists as a mob against R. R. Gurley, and the ladies' meeting he called and held on the very day that our meeting was unlawfully forbidden.

As to the form of joining an association by giving one's signature; so long as a man does it not, so long will the opposers of his principles claim him as their's whenever they can do it without fear of contradiction. They will thus be able to nullify his influence in spite of his will; and he, the while, as truly and really associated by coöperation of heart and hand, as if he possessed a certificate of membership. The opposition will patiently listen to the expositions of principles and eulogies on the "waters of Damascus"; they reserve their wrath for the little *effectual acts* of signature, and attendance at meetings. They know that the devoted friend of Freedom does not *long* refuse to "bathe in Jordan, waiting for the Lord to require some *great*

* The editor of the Courier affirms of the young man at Utica, who gave two thirds of his small salary to the treasury of the convention, that "he was either a fool, or would cheat his employer in the course of the year." Not so said our Saviour of her who gave "*all* her living."

thing of him;" and while he hesitates, they endeavor to persuade him that individual action is the only thing for him, as if an individual lost any thing of his individuality by standing among friends and giving and receiving aid.

Another consideration is not without weight, viz: whether the social intercourse growing out of an association for great and good purposes, is not more fruitful of enjoyment even, than the unwieldy machinery which serves little purpose but for the display of equipage and dress, technically called *society*.

These remarks are general ones; but if it follows from them that association is good for man, *to us* it follows also that it is good for woman.

Here another train of thought presents itself.—Those are not wanting who, after having abandoned the dearest human rights—rights equally dear to man and woman, to such defence as we *can* make, express fear lest we should be thought to have laid aside the retiring *softness*, so becoming in our sex, by intermeddling with the affairs of the *State*, which it is *immodest* for those to do who can bring no *physical strength* to its defence. [For this idea, see Judge Thatcher's Speech on the opening of the new court house.] This reference to "political questions," and "*affairs* of State," is a mere fallacy; the same used by the council of ten to the Venetian

women who suffered under *that* tyranny. We reply with Mariana,—"*Are* they the State's?—*my griefs* are surely *mine*."

And what if the truth should be even now dawning upon the world; that the name of the Lord our God, and obedience to his gospel of PEACE, is a mightier defence than physical strength, navies and armaments? When men cease to treasure up wrath against the day of wrath, by supporting naval and military establishments, and rely as they are enjoined of God to do, on his promises that they shall not, nationally, suffer for doing right, they will cease to talk in so idle a strain. They will cease to rank the body higher than the soul, by placing strength of arm above strength of purpose. They will cease their labors to soften and enfeeble one half the human race to the manifest injury of the whole. When they have advanced thus far in the Christian career they will have perceived that to ALL is the command given to be *gentle;* and that any other softness than this Christian virtue, is sin. How can they, meanwhile, be so forgetful of what they owe to the strength and firmness of maternal ancestors? But the remembrance is not entirely buried in oblivion. *We*, at least, shall never forget the noble daring of those from whom we are descended. *We* shall devoutly cherish the memory of those who

never shrunk from any duty because it was a new and painful one. *We* shall not cast carelessly by the recollection of the women of every New England hamlet who shrunk not from sacrificing their first born, when the question was of freedom or slavery. Tradition tells us of those days, that oftentimes men would look fearlessly over their slight intrenchments at the bristling ranks of the enemy and say, "We would hold out yet, if it were not for the women." We treasure in our hearts as sainted, and worthy to be held in everlasting remembrance the names of those who replied "never heed *us*. We can bring you bread and water, and serve out ammunition and fill the places of the fallen." These were the mothers of New England; and in Concord, and Stonington, and Deerfield, and Groton, round many a village hearth, their names are freshly remembered. With gratitude and deep reverence we name such women; approving of their principles, though not of the warlike "measures," dictated by the spirit of their times. They acted according to their light; and no man spoke of them but with thanks and blessings. Many of their descendants* are sadly degenerate; but let who will

* May we not say, (and *is* it not said with scorn, by the kingdoms of the earth) that the *nation* is sadly degenerate, which began by giving invitation and protection to the children of

bow down before the bloody image that wealth and respectability have set up, yet will not we.

We are condemned as we were aware we should be, for acting at all, by those who yet acknowledge that we have acted worthily. Woman they assure us was not meant for moral conflict. They term it "leaving our proper sphere, the domestic fire-side," to feel and act like immortal souls; heirs of God and joint heirs with Christ. But we cannot, if we would, believe that this garment of womanhood wherewith our souls are invested, debars us from the privileges or absolves us from the duties of a spiritual existence. Such a belief is in effect, Mahometanism. The opinion of the world is against us. The world has gone backward, even since the days when a woman might plead her husband's powers as an excuse for the exercise of her own.

"I grant I am a woman, but withal,
A woman well reputed; CATO'S DAUGHTER.
I grant I am a woman, but withal,
The woman that LORD BRUTUS took to wife."

This is the feeling with which we proudly claim to be the wives and daughters of abolitionists of New England. We knew our age too well to be sur-

every clime, and ends, as if emulous of the celestial empire, with a proclamation against a foreign emissary. Friend George Thompson, thy friends pray that pride may not get into thee, when thou readest the President's message.

prised that, as such, we meet no sympathy; but we blush for those who deny us toleration.

Christianity, too, has become corrupted, since from the lips of its founder fell the reproof that it now fails to administer to those who are "cumbered with much serving" by a way of living, which, because it makes them feeble and frivolous, and unable to discern the true duties of woman, wife, and mother, we must call sinful. If, as Christ has taught, ONE thing is above all others needful, then have we chosen the good part which cannot be taken from us. Christendom is not what it was when a great company of the daughters of Jerusalem followed Jesus, even to the painful publicity of his crucifixion; or what it was when Paul called women his fellow-laborers in the gospel. But Christendom is, for the most part, exactly what it was when women showered abuse and obloquy upon their "fanatical and weakly deluded" sisters, who helped to found the Massachusetts Colony: and the age that models its women by the *petit courier des salons*, and Mrs. John Sandford's notions of domestic duties, has sunk far below the age that banished a woman from that same Massachusetts jurisdiction for differing in opinion from the clergy.

In truth, every age, and clime, and kindred, and nation, will be found peopled by two classes; the

right and the wrong: and we should be led to distrust public opinion by the fact, that the *right* must needs be, at its formation, a trampled minority.

We have all passed through the state of mind we now deprecate. We once verily believed we were in the way of duty, when we carefully eschewed every enlarged and comprehensive purpose, as masculine, and unsuited to our sex. Our eyes being opened to our error, we cannot be expected again to close them to the value of the christian character as it may and ought to be exemplified in woman.—The character which woman ought to sustain, may be expressed in the same words with which the bard describes his country:—

> "Zealous, yet modest; innocent, though free;
> Patient of toil, serene amidst alarms,—
> Inflexible in faith."

When he adds "invincible in arms," we reject the idea, not as unfeminine, but unchristian; for there is as much to admire in a Semiramis, a Boadicea, a Margaret of Anjou, as in an Alexander, a Charles, or a Napoleon. Human nature in all its modifications, is made for moral conflict. Scripture calls the christian life a warfare; and in declaring that the weapons are not carnal, it fulfils one of its main purposes—to annul all distinctions but those of the soul. The shield of faith, the sword of the

spirit, and the helmet of salvation, are a panoply alike for ALL whose spirits feel their need.

How much evil has been occasioned by false views of christianity, and wilful blindness to the character of Jesus and the effects of his teachings! We say *wilful* blindness; for it is written, so that the wayfaring man, though a fool, *need* not err therein, that Jesus never enforced a princple, without making a personal application of it; that after *his* sermons, those who did not believe, went about to slay him; that in his private teachings he set at naught the conventionalisms of Jewish good society, whenever they were a bar to the utterance of truth; that his language, unlike that of the Scribes, shocked and offended the fastidious of his day; that even while he wept over Jerusalem, he gave her the character of all others most offensive to her, because the most just,—"Thou that killest the prophets and stonest them that are sent unto thee!" Faithfulness of reproof is the strongest evidence of a sincere desire for the good of others; yet the only set of men who faithfully reprove the crying sins of the present age, are denounced as uncharitable!

The name of Christ as a saviour and teacher, destroys no man's self-complacency, rebukes no man's sin; but when his followers call him what he also truly was, a REFORMER, it is too powerful an

exorcism! and they are as "straitly charged," as were his first disciples, "to teach no more in this name." His divinity does not, as many fain would prove, render his example valueless; while, if we believe him human, we have not *that* shadow of an excuse, for hesitating to leave all, and follow it.

We have thus far, thrown together a concise narrative of facts, and a brief abstract of the principles and ideas that have hitherto governed and will continue to govern our conduct, with much solicitude that we might in all things record the exact truth, and with but little respecting nicety of arrangement or beauty of style. To one whose sight "is cleared to look on all things as they are," nothing we have said will appear irrelevant. Such a one will know, that whatever stands in the way of universal emancipation must be removed from the path before that cause can proceed, whether it be the prejudice against associations, partial views of human nature, the justification of bloodshed, the American Colonization Society, or in one word, an anti christian spirit. Such a one will also know that the aspiration for universal freedom must ascend from every heart as a preparation for that union of all temporal and spiritual blessings which we pray for as "the coming of God's kingdom."

So short a compass as an annual report does not

afford scope for argument, or for illustration of the principles laid down in it; and we simply refer for these to the writings of Jay, Phelps, Weld, Birney, Garrison, Child and Channing. If men will not hear *these*, neither would they though one rose from the dead.

We subjoin the views of this transaction expressed by the Commercial Gazette, the Daily Advertiser, the Transcript, Christian Watchman, Christian Register, and Boston Recorder.

[From the Commercial Gazette, Oct. 22.]

THE ABOLITION QUESTION.—Yesterday afternoon, our peaceable and quiet city was a scene of tumult and commotion, such as we have not witnessed for many a long year.

The Female Anti Slavery Society, *in mere bravado, and in the very face and eyes of public opinion,* attempted to hold another meeting, to be addressed by a number of gentlemen, the notorious foreign vagabond Geo. Thompson to be among the number. Before 3 o'clock, a multitude of people began to assemble in Washington street, in front of the Liberator office, and in the course of half an hour there were as many as two or three thousand citizens *peaceably congregated.* Shortly after, the Mayor of the city, whose whole conduct throughout this trying occasion is worthy of all praise, made his appearance, and *assured the multitude that Thompson had left the city, and calling upon them as good citizens to disperse.—This however, had but little effect; on the contrary, the crowd continued to increase, till the street was completely blocked up.*

In the meantime, the cry arose of "down with the sign"—and in a very short period the sign containing the simple words of "Anti Slavery Society"* was *quietly* taken down, and torn into a thousand pieces *by the enraged multitude. It will not do for them to brow beat public opinion in this way;* "it *cannot*, nor it *will not* come to good." *This community will no longer tolerate their rascally conduct.*

In the *confusion* which took place yesterday, a number of persons, who resembled in their personal appearance, Thompson and Garrison, *were severely beaten* by the gentlemen assembled. After the mistake was ascertained, the necessary explanations and apologies took place.

He also says—

We never before saw so gentlemanly a rabble—if a *rabble* it may be called—as that assembled yesterday. It was in fact a meeting of gentlemen of property and standing from all parts of the city, who were disposed, and still are determined, at all hazards, and, "come what may," to preserve the peace of the city from all domestic incendiaries, as well as to protect the integrity of the Union against foreign interference.

On the morning of the 21st, the grossest misrepresentations were put forth by the daily press. Among them, the following from the Com. Gazette:

[For the Gazette]

MESSRS. EDITORS.—A notice for an assemblage of females at No 46 Washington street, on Wednesday the 21st inst. at 3, P. M.,—to be addressed by the notorious GEORGE THOMPSON, and others of kindred

*A misrepresentation. The "simple words" were, Anti Slavery *rooms*. Placed there two years since, torn down by the mob, and—the city council can tell the rest.

character has been for some days past circulating about from house to house. Some of the notices have been left at the residences of respectable citizens, who feel that no greater calumny could be cast upon them, than a reputed association with such a body.—Refused the occupancy of Julien Hall for his seditious harangues, Thompson and his wretched accomplices dare to attempt in broad day the seduction of a parcel of deluded women to a meeting, in every sense an outrage upon the feelings and morals of our citizens. Such an attempt deserves the reprobation of every American citizen. UNION.

[From the Atlas, Oct. 22.]

PROCEEDINGS IN THE CASE OF WILLIAM L. GARRISON.—The abolitionists succeeded in producing another disturbance in our city yesterday. After the appearance of a succession of inflammatory articles in the Liberator, highly insulting to the feelings of a great majority of our fellow-citizens, attacking with a frantic maliciousness their character and motives, manifesting an insolent defiance of public opinion, and a determination to persist in braving it—a notice was yesterday issued, that the Female Anti Slavery Society would hold a meeting that afternoon, when it would be addressed by several gentlemen. In consequence of this notice, and of the general suspicion that the notorious Thompson would be present on the occasion, a large assemblage of citizens collected in front of the building No. 46 Washington street, with the determination of intercepting the foreign felon as he entered the door. Soon afterwards, several individuals among the crowd went up into the hall of the abolitionists, and threw out of the window all the tracts and papers of the society, which were speedily destroyed by those in the street.

The assemblage, in the meantime, speedily increased. Several gentlemen, at the suggestion of the Mayor, took down the sign, bearing the words "Anti Slavery Rooms," and threw it into the street. It was dashed into a thousand splinters by the crowd.

At one time we should think that from four to five thousand persons were assembled in the street. The Mayor made his appearance at the portico, and addressed the multitude in a brief and judicious speech. He called upon the people to sustain him in the preservation of good order, and in maintaining the supremacy of the laws. His address was calculated to exercise a good effect, and was received with applause. The crowd, however, did not disperse. We should not omit to state, that the occupants of the stores in the vicinity of the anti slavery rooms, petitioned the Mayor and Aldermen, previous to the meeting, setting forth that their property was in danger, in consequence of the general apprehension of a riot, and praying for protection. The city authorities did not consider themselves empowered to comply with the request contained in the petition.

One word with regard to certain imputations which concern ourselves. Several persons—abolitionists in disguise, we presume—their names are known—were heard, while the excitement ran highest, actively giving circulation to the report, that the Atlas had been mainly instrumental in getting up the disturbance; that it was an "Atlas mob," and produced by "Atlas influence." The charge is hardly worth refuting, and it would be almost presumptuous in us to consider it seriously. That we have repeatedly exposed the true character and tendency of the doctrines of the abolitionists—that we have published the recent developments in relation to the career of the felon Thomp-

son, which have been confirmed by abundant testimony—that we have avowed our unswerving fidelity to the Union and the Constitution, and opposed all measures, which threaten their permanence—are charges, which, "we shall neither attempt to palliate nor to deny."

[From the Transcript of Thursday evening.]

The intelligent and observing stranger who saw the *mob* and witnessed their proceedings yesterday afternoon, could not but have remarked how little we have in Boston of what is called the *rabble* or *canaille*—the vicious dregs of society, who in other populous cities, give terrific features to popular and excited assemblages.

The Daily Advertiser was equally eloquent respecting this "triumph of law."

[From the Daily Advertiser, Oct. 24.]

The assemblage of several thousand citizens in the streets of this city on Wednesday afternoon is designated, as we had reason to suppose it would be, in the papers abroad, as a *riot in Boston.* We regarded the assemblage not so much as a *riot*, as the *prevention of a riot.* We do not mean to say, that some of the proceedings of a portion of the great number of people assembled, were not riotous—that they were gross violations of the law, and therefore in the highest degree censurable—and that the intention and wish of some of those assembled, was to commit acts of a still more violent and criminal character. What we mean to say is, that the riotous disposition of those who assembled for purposes of mischief, was so far checked and repressed by the presence of the officers of the police, and the immense majority of persons who were determined that order should be preserved, that

the disorder and violence were very slight, compared with what might have been expected, and in almost any other population would have actually taken place. We consider the whole transaction as *the triumph of the law* over lawless violence, and the love of order, over an attempt to produce riot and confusion.

As to the violence committed upon the person of Garrison, and upon the gentleman who was mistaken for him, we do not mean to excuse or palliate it. So far as it went, it was precisely that kind of violence which nine-tenths of the people assembled were chiefly anxious to prevent, and the deportment of those assembled shows, that if the parties injured bring their action for the damage sustained, they will stand a good chance of a fair trial, by a jury of the very community, whose feelings have been so stongly outraged by the course which he persists in pursuing, in defiance of the public sentiment. But thanks to the predominance of those who were determined to prevent mischief, over those who were bent on committing it, this violence did not proceed far. The person dragged by the populace from his place of concealment, was as soon as demanded, delivered into the custody of the peace officers, who conveyed him to a place of safety. We regret that even so much as this was done, contrary to law, in derogation of the rights of any individual, however grossly he may have outraged the feelings of the community, but we rejoice, that an excited populace of this city, to the number of several thousands, at the moment of seizing the object of their resentment, should have exhibited so much moderation as to be induced, from any considerations, to deliver their captive unharmed into the custody of a corps of constables.

[From the Boston Mercantile Jonrnal.]

THE BOSTON RIOT.

But let us not be misunderstood. While we would censure in the severest terms the conduct of the mob, we would not be thought to justify the conduct of the Abolitionists, with Garrison and Thompson at their head. The course which they have adopted, holding meetings for the purpose of publicly discussing the merits of slavery, and the propriety of taking measures for abolishing it forthwith, at the same time denouncing the conduct of their fellow-citizens of the South, is fraught with evil. It not only prejudices in a very great degree, the cause of the slave, by inducing the slave holder to restrict his privileges, but it lays the foundation for an unnatural and bitter feeling of hostility, between the citizens of the slaveholding states, and the non-slaveholding states, which may produce the most serious consequences to the Republic. Nor is this all—their conduct tends directly to the disturbance of the public peace. The present excited state of the community shows that *public opinion* is decidedly opposed to the measures, which are adopted by the Abolitionists. We have already evidence from almost every part of New England, sufficient to prove that a meeting of the Abolitionists *is but the signal for the assemblage of a mob.* This being the case, it becomes the *duty* of those, in whose hands the public authorities of a city or town are vested, *to prevent such meetings by the strong arm of the law.* (*!!!*)

If the Magistrates have not the power to forbid and prevent assemblages of men or women, of a nature, which, according to all human probability, will lead directly to a disturbance of the public peace—and perhaps to the commission of atrocities, at which human-

ity would blush, *the laws of our country are indeed imperfect, and should be amended with all possible despatch.* (*!!*) If the magistrates have that power, *and we cannot doubt that they have it,* (*!!!*) they ought to exercise it to *prevent* the assemblage of such meetings (!!!) and thus save the community from the disgrace of witnessing the acts of men, who, the victims of a morbid excitement, rashly assume the functions of the judge and the executioner.

We admit unhesitatingly, that the proceedings of Garrison and Thompson, and those who act with them, cannot be justified either upon the score of *principle* or expediency. We presume that every liberal minded man, who is not laboring under a *hapless delusion* on this subject, whether he be what is termed an Abolitionist or a Colonizationist, will condemn their conduct, *in toto.* Their *delirious* and *impotent* efforts to *irritate* the great mass of the people under a *pretence* that they wish to convince them of their errors in relation to the subject of slavery, deserve the *most severe reprobation. We have no sympathies for them.* And we cannot help entertaining an opinion that the authorities of this city, and of towns in various parts of Massachusetts, have been *neglectful of their duties,* in not *arresting* these *disturbers of the public peace,* these *manufacturers of brawls and riots,* and causing them to give *security in a large amount, for their future good behavior.* Such a measure, we believe, is what *justice* requires, and what the *laws* would sanction.(!!!)

Even the religious papers hastened to express their deference to "public opinion however wrong." The following is from the Christian Register.

For the fifteen months that are nearly completed, since we began to conduct this journal, we have held

but one language concerning unlawful and riotous assemblies and movements, and self-constituted tribunals comprising in the same person the offices of accusers, judges and jury, and executing their own sentences. So far as it usurps the authority of law we know not of any distinction between one mob and another, whether it be for the destruction of a convent, for the hanging of gamblers and promoters of insurrection among slaves, for demolishing the houses of the fraudulent and the licentious, or for injuring the persons of those who espouse an unpopular cause, and who aspire to work miracles in favor of humanity, without supernatural or even natural means. If a few black and white ladies, in an hour of romance or revery, agree to meet together and to be taught by those sharp-sighted men who see the end from the beginning —how can they be instrumental in breaking the chains of two and a half millions of slaves in the twinkling of an eye, and converting them into orderly, intelligent freemen and patterns of self-government,—we ask why should they not be indulged? However faithless we may be, in regard to all this matter, we can see nothing in it calling for such fury.* We think indeed that the notoriety given by the fair sisters to their assemblage was ill-judged, but we can pardon something to their sanguine expectations, we had almost said to their vanity, since it is so common now-a-days, in various *movements*, to ascribe a sovereignty to female in-

* See I. Kings, 18 chapter, from the 42d to the 44th verse. The mob know better than our editor how to interpret the "signs" of the times. Much pains has been taken to spread the idea that the *Anti-Slavery* "sign," which was so offensive to the mob, was placed there for the *occasion* by the abolitionists; when in fact, it was put up nearly two years since.

fluence, which makes it indispensable to such movements. Great publicity in compassing their schemes has never seemed to us to be in good taste on the part of females; but we claim no infallibility on this point, more than on any other. Their charitable associations of humble pretensions, we admire, and think it due to them, (though not perhaps so much to them as to the cause of humanity,) to make known their operations; it is due to the same cause that the fruits of their charity should be set forth in public by devotional exercises and expositions of their benevolent designs. But when we come to the grave subjects of political reform, embracing complicated national interests, it might be wiser in the gentler sex to seek information at home, and lend their influence in a more private way.

More than this, we think it is not well for men or women either, to court persecution. Our anti slavery friends complain of persecution, and not without reason, and think they possess all the forbearance that the spirit of Christianity demands. Let them imitate the example of the early Christians. During the persecution of the Christians in the time of Trajan, they were accustomed to meet in private and sing their hymns of praise before the light of day began. We do not say that an unpopular institution, society or sect should do the same, literally, at this day; but we do say that as the friends of peace they ought not to defy public opinion, however wrong; they ought rather to watch their opportunities for doing the good at which they profess to aim.

The Christian Watchman of October 23, after giving a brief sketch of the riot, and insisting upon

the necessity of maintaining the authority of the law, concludes as follows:

"While we have no apology to offer for a riot, under any circumstances, we hold *as being equally culpable*, those who persist in a course that is calculated to excite such proceedings."

[From the Boston Recorder, Oct. 23d.]

MR. GARRISON'S POLICY,

We have no doubt, is, to identify his cause with the cause of civil liberty, by making it necessary for all who would defend civil liberty, to defend him and his meetings. He wishes to put all good citizens under the necessity of choosing between him and the mob; believing that, in such case, they will be on his side. It is, therefore, his settled policy, to provoke mobs as much as he can. He knows very well, that the more numerous, violent and powerful mobs against him become, the stronger necessity good men will feel to join him. He knows that, at Lowell, a brick-bat was thrown at George Thompson, while lecturing,—which brick-bat was carefully saved, labelled, and hung up in the Anti-Slavery Rooms, to make proselytes. For the same purpose, he publishes accounts of all the riots which are raised against him, or Thompson, or any of their coadjutors. He hopes, by these means, to make it necessary for all good men to join him. He hopes, too, in this way, to silence those who expose his false reasonings and erroneous statements. He intends to make it impossible for any body to say any thing against him, without appearing to be on the side of the mob. Indeed, it has long been his practice, to accuse all who do not join his party, of favoring mobs.—True, we have not looked into his mind, and seen this design there, with our eyes; but we have seen evidence enough of it in his conduct and in his paper.

This plan is certainly skilful. Mobs must be put down. All good men must join to put them down. Abolitionists,—Garrison, Thompson and all,—must be defended against unlawful violence, cost what it may. Every good man must be on their side, so far as to defend them against mobs. We *must* do it, or liberty is dead. Every good man must defend liberty of speech and of the press—even Garrison's liberty of speech and of the press. We repeat it,—good men, the men whom he spends his time in villifying, must defend him in the exercise of his rights. They must put down mobs. They will do it. He knows that they will. They ought to do it; and he who will not assist, is a bad man, or a coward.

So far, we believe that his plan will be successful. Mobs must and will be put down; and if those who are not his friends will not do it, men will become his friends out of hatred to mobs, till he and his friends are strong enough to put down any thing. And that is just what he wants. That is what he is trying to bring to pass. And it is just what he will accomplish, if those who dislike his course encourage mobs,—even by their silence.

Let not the unprincipled think that the mob party can possibly succeed. The country is not bad enough for that, and will not suffer it.

If every editor possessed even the candor and fairness of the editor of the N. E. Galaxy, the danger from mobs would soon be over. He says:

THE ABOLITION RIOT.

On Wednesday afternoon last, the peace of our city was disturbed by the assemblage of a large concourse of people before the Anti Slavery Rooms in Washing-

ton street, determined to prevent the exercises announced to be held by the "Female Anti Slavery Society," at three o'clock. Before we make any comments, we will briefly relate the circumstances.

The mob began to collect at about half past two, and before three, two thousand people blocked up the street. No violence was committed for some time, and when females desired entrance, the crowd peaceably gave way. But soon the shout arose "Thompson! Garrison!"—and demonstrations of outrage were exhibited. The Mayor soon arrived at the scene of action, and assured the people that Thompson was not in the city, and exhorted them to disperse. He then went up stairs and prevailed on the females to break up the meeting and retire. The crowd made way for them, and testified their disapprobation of their proceedings only by hisses. "Down with the sign," ("Anti Slavery Rooms,") was at length shouted, and two or three gentlemen, at the request of the Mayor, took it down, and lowered it into the street, where it was speedily demolished. The mob not pacified, soon after found Garrison in a shop in Wilson's Lane, and he would infallibly have been severely handled, perhaps killed, had he not been assisted to escape into the City Hall. From thence he was hurried into a carriage and carried to jail for safe keeping.

Such is a condensed account of the proceedings of Wednesday; and we look back to them with mingled feelings of sorrow, shame, and foreboding fear. About a year ago, the city was lighted by the reflection of the flames from the burning Convent. Indignation glowed on every countenance, and it was said by all—*whatever be the provocation* never shall Boston be disgraced by the outrages of a mob—and Bostonians

boasted of their determination to adhere to law; but the events of the week have proved that Boston must kneel with her sister cities to receive the crown of shame! And that Boston citizens must now bend their necks beneath the yoke of "UNFETTRED LAWLESSNESS!" True, no serious outrage was committed; but enough was exhibited to give us a dreadful lesson of the degradation of public opinion, and a fearful warning of what the future may reveal.

We are no abolitionists—but we have friends who shudder at the thought of slavery—yet they with us denounce the course pursued by Thompson, and regret that the abolitionists should have persisted in bidding open defiance to public opinion. Undoubtedly many of them are honest believers in the opinions they profess, and conceive that they are fulfilling their duty to God and to themselves in endeavoring to disseminate them. It is a pity that so little judgment characterises their conduct, that they will not see as others see to what their present course will give rise—that when they look at the dreadful consequences that must be the inevitable effect of their doctrines, they do not meet (if they must meet) without bravado—and *quietly* discuss their sentiments.

But whatever they may do, *can* they give any aggression that shall palliate an open rebellion against the laws? Can anything they can do, absolve *us* from our allegiance to the institutes of government, and our duty as citizens to keep the peace? Never! What may be the effect of *our example?* We tremble to think. Most presses have praised the conduct of the Mayor throughout the riot. He in many respects indeed merited praise—but was it a proper means to quell the mob, to order the sign to be delivered to them? What! grant to infuriate men one step to

prevent their taking the next? This is a new doctrine—and if persevered in, will undoubtedly succeed —not in restoring quiet, but in breaking down the barrier it would erect. It was an ill-judged and unjustifiable proceeding—calculated to spread the impression that the city authorities at heart favored the disturbances. We thought so—others must have thought so.

It has been said that the mob was composed of very respectable citizens, who loved order, but will not allow the incendiary longer to inflame the public mind. Respectable! They may be so at home and when engaged in their business—but when they stood in that crowd they laid the garb of respectability aside. To show how far one may be transported by excitement, we will mention the remark of one who professes to be a gentleman. When the Mayor of the city stood before the Anti Slavery Room door, and said decidedly, "Mr. Thompson is not in the city,"—this citizen immediately responded, in a loud tone, "*You lie, sir!*" Surely he had laid aside his respectability.

A Justice of the Peace—ay, a *Justice of the Peace*—remarked—"I hope they will catch him and tar and feather him; and though I would not assist, I can tell them, five dollars are ready for the man that will do it." When men in situations where honor, duty, and probity require that they should *exert* themselves to preserve order, permit themselves to forget every sacred incentive, it is time to mourn indeed.

We cannot too severely denounce the course pursued by some of our periodicals, throughout the discussion of this question—openly advocating the cause of mobocracy, with regard to Anti Slavery, they have by inflammatory paragraphs, exerted their utmost influ-

ence to excite the public mind and lead it on to outrage. Among these we would particularize the New York Courier and Enquirer, and the Boston Atlas, and Commercial Gazette. The Atlas not so vehement as the others, but *negatively* yielding support to the disturbers of the public peace. When public opinion takes a start on any subject, the press has incalculable power to calm, or urge it onward. In the present instance, every pen should have been employed in allaying the growing excitement. How any editor who adopted a contrary course can justify his conduct to himself, we are at a loss to conceive.

We wish it distinctly understood that we are opposed to the proceedings of the Abolitionists—but that we would disconnect the riot from its cause, and consider it only with regard to itself and its consequences. We would ask our fellow citizens, if lovers of order encourage lawless proceedings in one case, will not thousands of the reckless and thoughtless be instigated to rush into the same course, when they shall have a second object of dislike placed in their power? Assuredly! There were loud shouts when the mayor announced his resolve at all hazards to maintain order, and called on all good citizens to support him. If these shouts were expressions of approbation, let all good citizens support him. *We* call on them to avert from our loved city, the stigma of being infested by a lawless mob. Never again may the *curse* fall upon us!

Our Southern brethren, living as they do, in the midst of the glowing fire that intemperate zealots would fan into a flame, and tormented as they must ever be, by agonizing suspicion, are more excusable for what they may do. But for us! what have we to plead in palliation?—*nothing!* We must stand before the bar of justice—unjustified—condemned!

The editors of the Daily Advocate and the Daily Reformer, though not abolitionists, commented upon the events we have narrated, in the most independent and praiseworthy manner.*

Francis Jackson, Esq., with a fearless consistency, called on the president of our society, on the evening of the riot, and while the mob was yet patrolling the city, and threatening private property, he renewed the offer of his house. We gratefully accepted it, and issued our usual notice, "By leave of Providence," &c., for November 19th.

Though a month had intervened, great efforts were made by the opposition to produce a second excitement. Persons were heard to say *that the meeting should not take place.* A report was industriously circulated during the afternoon, that five thousand persons had collected in Hollis street. But the editors did not come up to the work, and the plan failed. The following account of the meeting, is copied from the Liberator, with the insertion of the report, letters, &c., alluded to.

* Have those who stood in a waiting posture, wondering that the press did not speak out, done any thing to strengthen that part of it that *did* speak out, regardless of the probable consequences to the subscription list?

The press and the pulpit, will not, as a general rule, speak out, while their supporters prefer that they should be silent.

Annual Meeting of the Boston Female Anti-Slavery Society.

We are happy to inform the lovers of liberty and the public generally, that after two unsuccessful attempts, the Boston Female Anti Slavery Society have succeeded in holding their annual meeting. In pursuance of the following invitation, they met at the house of FRANCIS JACKSON, Esq. Hollis-street, on Wednesday afternoon, Nov. 19th, at three o'clock.

"To the Ladies of the Boston Female Anti-Slavery Society:

Having with deep regret and mortification observed the manner in which your Society has been treated by a portion of the community, and especially by some of our public journals—and approving as I do, most cordially, the objects of your association, I offer you the use of my dwelling house in Hollis street, for the purpose of holding your annual meeting, or for any other meeting.

Such accommodations as I have are at your service; and I assure you it would afford me great pleasure to extend this slight testimony of my regard for a society, whose objects are second to none other in this city.

With great respect and esteem,

FRANCIS JACKSON."

Ten such men would have saved our city and country from the indelible disgrace, which has been inflicted upon them, by the outrageous proceedings of the 21st, and 14th of October. Mr. Jackson has by this act, done all that one man can do, to redeem the character of Boston; and we devoutly hope this noble example will rekindle in the bosoms of many, the expiring love of freedom and reverence, for the ark of our political salvation.

The number of ladies present was over a hundred and thirty, among whom were the highly distinguished Miss Harriet Martineau, and her very intelligent companion, Miss Jeffrey, from England, also Mrs. Thompson, the wife of our inestimable fellow-laborer, George Thompson.

The meeting was called to order at half past three o'clock, by the President, who read, in an impressive manner, some very appropriate selections from scripture, after which all united in singing "with the spirit and understanding also," that well known hymn,—

"Think of our country's glory,
All dimm'd with Afric's tears"—

written by the late lamented Miss E. M. Chandler. A very devotional prayer was then offered by the President.

The record of the doings of the last meeting was now read, for which see page 33.

With the conviction that the most important consideration to us ought ever to be, not events, but the manner in which we receive them, the following resolutions, expressive of our thoughts and feelings, regarding the recent outrages, were unanimously passed for insertion in our record of the "doings of the last meeting."

1. *Resolved*, That we have cause for deep gratitude to our Heavenly Father, for his great goodness in preserving our lives from the violence of the thousands who assembled on the 21st. to put down the cause of abolition.

2. *Resolved*, That though we view the proceedings on that occasion as utterly incompatible with the character of christians and civilized men, and to be condemned by all the friends of good order, religion, and civil liberty, we yet deem it a sacred duty to pray as we are taught of Christ to do, for our persecutors, Father forgive them, for they know not what they do!

3. *Resolved*, That we deeply sympathise with William Lloyd Garrison, our esteemed friend and fellow-laborer for human rights, in all that he has suffered in upholding the holy cause, and view the preservation of his life from the violence attempted by the pro-slavery party, with devout thankfulness to Almighty God.

4. *Resolved*, That the ladies of Great Britain, in sending to us that noble, powerful, and indefatigable advocate of humanity, George Thompson, have performed an act of kindness and love, which demands a deep and fervent expression of gratitude from all the good; and that we view the effect of his labors in our country during the past year, as one of the greatest blessings yet recorded in its history, inasmuch as he has been greatly instrumental in arousing the nation to a sense of its true condition.

5. *Resolved*, That in a conflict of principles, we believe scripture to teach that "there is neither foreigner nor native, male nor female, bond or free; but that all are one in Christ Jesus:" and therefore think ourselves called, in common with man, to *toil* and to *suffer*, as *all must*, who *effectually* defend the truth.

The Recording Secretary now read the annual report.

Second Annual Report of the Boston Female Anti Slavery Society.

The revolution of another year brings with it the anniversary of our society; and it is with devout thanksgiving that we now look back upon the proceedings of the past year. The blessed Redeemer in the days of his humiliation declared, that he came "to proclaim liberty to the captive and the recovery of sight to those who were blind:" and he thus said to us, his professed followers; "go and do likewise." In obedience to his command, we have endeavored to proclaim liberty and enlighten the blind, throughout the land, as far as our feeble instrumentality could reach. In the prosecution of this, our work, we have been assailed by the indifferent on the one hand, and the infuriated on the other. The former class declare that it is vain and useless for us to expend our energies in endeavoring to unloose the heavy burdens, for those who bear them were made for the purpose, and that no labors of ours will ever avail. "They were born to be slaves," say they; "they were born to serve, they were born to be menials; why then endeavor to change the ordinances of Providence?" Alas, they forget the declaration of God himself, that he hath made of one blood all the nations of men to dwell upon the face of all the earth. They forget that there is no degradation but that which is produced by the sinfulness of man, and that if one man is degraded, it is the duty of his more favored brother to lift him from that degradation.

The greater portion of the infuriated with whom we have to contend, know that it is high-handed iniquity for one man to hold property in another; they know full well, that the command of God, "thou shalt not steal," was not given to prevent our taking the *property* of another, while it gave us liberty to steal the individual himself, and doom him to hopeless servitude. They understand all this perfectly, but, like some of old, they will not come to the light, lest their deeds should be reproved; lest they should be forced by conscience to give up their sins. They therefore cry, with the Ephesians, "Great is Diana! Great is Diana!" and they endeavor to silence, by their clamor, those who have come to the light, and in it are striving to do their duty. But neither the chilling influence of the one, nor the threats of the other, have caused us to desist from our labor. No; we trust we have felt too much of the constraining influence of the love of Christ on our souls, to pass by on the other side, unheeding our fallen brother. He has bidden us go to to him, and bind up his wounds, pouring in the oil and wine of consolation to his wounded spirit, even as we would that he should do to us. He has bidden us carry him to the inn of freedom, and take care of him, and by his grace assisting us, we have endeavored to obey his commands.

But it is asked, how can you do it? How have you done it? We will let the doings of the past furnish the reply. We have circulated, during the past year,

two thousand pamphlets, which have plead for the slave, silently, but most successfully, as the large addition to our society will testify.

Many instances have occurred, in which individuals had thought nothing of the misery of the slaves, or scarcely remembered there were any in the land, till by some kind friend, a record has been put into their hands, telling the story of their wrongs, and they have been moved to compassion by the recital, and caused to pray and labor in this work of love. We have published an anti slavery handkerchief, which is operating upon many a little heart, sowing the seeds of good will to the colored man in our midst, and causing the spirit to be bowed in prayer for his less favored brother. We have not forgotten that the needle may be used in the cause of the oppressed in our own land, as well as for suffering Greece, and the benighted millions of India. A show-case has been procured, in which articles of needlework are deposited, to be sold for the benefit of the society, and we anticipate large accessions to our funds through its instrumentality. We are now endeavoring to open a correspondence with all the female anti slavery societies in New England, for the purpose of knowing their methods of operating, so that we may obtain light, and labor to the best advantage. We have also made four individuals life members of the Massachusetts Anti Slavery Society, namely: Mr. and Mrs. George

Thompson, Reverend Baron Stow, and Reverend Joshua V. Himes.

To those who feel no interest in the cause of two millions of our enslaved brethren and sisters, these labors will doubtless appear very insignificant. But we are content to know that the seed that has been sown, has taken, and is still taking deep root, and bringing forth fruit, in some, thirty, in some, sixty, and in some, an hundred fold. Others tell us that "We, as women, have nothing to do with the subject of slavery; it is a political question." They do not reason thus upon any other subject. When Greece was bleeding at every pore, man called for the aid of woman. When heathen lands are crying to us for the knowledge of the glory of God, man can ask the aid of woman. When our own country is invaded by the legions of intemperance, still *we* are called upon to be up and doing. But now, if we arise to plead for the millions of souls who are at our own doors, in an incomparably more dreadful situation than the Greeks, lo! we are told, "it is a political question; woman has no right to interfere." But this cry is only an evasion. It is only raised by those who know the power of the weapons we wield. They know that if the question is discussed in the school-room, at the fire-side, by the way, at the temple of the living God, it cannot fail of overthrowing that wicked and cruel system of oppression which now makes our beloved country a proverb,

a by-word, and a hissing to all the nations of the earth. They are aware that slavery ceases when we agree as the heart of one, to obtain those articles for domestic uses which are the product of free labor, in preference to those produced by the labor of the slave. We shall never, therefore, be intimidated by the threats of the violent, or impeded by the scoffs of those who think it beneath them to raise up the bowed down, because the God of nature has seen fit to give them a different complexion from their own. No: the law of christian love knows no such distinction. It regards all as the children of one father, as the purchase of one Saviour's blood, as destined to one heaven, as partakers of the same exceeding great and precious promises. We are accused of going too fast; of feeling too deeply. Aye! it is cause of grief to us that we have not felt more deeply the situation of the captive, that we have not remembered him that is in bonds, as bound with him. When have any of us felt as we should feel, were our brother or sister in bondage? We have not come up to the scriptural injunction of "doing unto others as we would that they should do unto us." Alas! we are verily guilty, concerning our brother, in that we have seen the anguish of his spirit, when he has besought us, and we have not listened.

We are determined that the close of another year shall not find us laboring thus lukewarmly for the oppressed, but that it shall behold us, having distributed millions of tracts, urging the claims of the cause we

have espoused, and praying all within their reach "to come up to the help of the Lord against the mighty." We feel that this holy cause will be triumphant. It may cost treasure, it may cost the lives of some who are standing in the front of this conflict. But be that as it may. The treasure is ready,—the life is ready, if it must be that the cause can go forward in no other way. Not that we think it necessary for life to be sacrificed, were men to receive the truth in the love of it; but, if, for proclaiming that truth, we are to be sacrificed, that sacrifice is ready. Yes, we will take joyfully the spoiling of our goods, or the loss of life, knowing that in heaven we have a more enduring substance. We say, in the language of another, (though not in the spirit of carnal warfare,)

> "That, living, we will be victorious,
> Or dying, our death shall be glorious!"

We wish for no weapon of carnal warfare. No; truth, the simple, honest, naked truth, used in the spirit of kindness and love, is all the weapon we desire. We have, and shall use it, till slavery is no more, or our lips are silent in death; and if the latter come first, we have taught it to our children, so that they may tread in our footsteps, and the work go forward.

Trusting in the mighty power of God, we proceed. We cannot stop, we cannot be dissuaded from our purpose; for the seeds of truth are too firmly rooted in our souls, ever to be eradicated by the threats of the vio-

lent, or the fires of persecution. We feel, that as sisters to those who are in bonds it becomes us to plead for them.

We remember, also, that Christ has said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." Shall we then be deaf to the cry of the blessed, suffering Redeemer? We leave it to those who oppose us, to reply.

In behalf of the Boston Female Anti Slavery Society,

MARTHA V. BALL,
Recording Secretary.

The Secretary of foreign correspondence then read the following letter, which had been, by the order of the Society, addressed to the ladies of Great Britain.

TO THE WOMEN OF GREAT BRITAIN.

Dear Friends:

We write to you from the heat of a commotion unparalleled in our day; and the scene we witness, and wish we could find adequate words to describe, is one of dreadful sublimity. But how can we embody so vast a subject in so slight a sketch as time permits? How can we, in a few words, picture to your minds the awakening of a nation from a dream of peace, and freedom, and glory, to a reality of strife, and slavery, and dishonor?

Here are the noble few, half spent, yet strong in heart, struggling vehemently to stay the headlong descent of the many. Here are the frantic many, rush-

ing down to the abyss, with eyes yet closed, and brain yet under the influence of their feverish dream. Here are the miscalled "wise and prudent,"—the mistaken benevolent and compassionate,—the imbecile, or office-seeking statesman,—the timid, or time-serving clergy, the wealthy, the fashionable, the literary, the blind leaders of the blind,—the self-styled religious;—ALL joining to heap opprobrium and persecution upon those who would fain save them from the swift-walking destruction that threatens our noon-day.

Foremost among this band of the steadfast-hearted, stands GEORGE THOMPSON. We fervently thank God who put it into the heart of Great Britain, to send him to our aid. His piety and eloquence, his devoted self-sacrifice, his unrivalled talents, have given a wonderful impulse to the cause. In proportion to his usefulness, has the cry been raised that he "should depart out of our coasts." Now, that his life is in danger from the assassin, every moment that he remains in our country, *we*, too, think it time that he should depart. What a revelation has the past year, flashed upon our minds? Slavery has infected the life-blood, and inflamed the heart of the nation. It is a literal fact, that, never among the the bloodiest race of the most persecuting age, was concealment more necessary to preserve the life of a defender of unpopular truth. Such a one has not merely assassination to apprehend. He holds his life and property at the mercy of a mob, who call themselves "the wealth and standing, the respectability and influence" of the country, who are striving to establish an aristocratic order of things, where none of those adjuncts and circumstances exist, which seem to justify such an order in Europe.

Such scenes have become so common as to follow

regularly, the expression of our opinions. The spirit of northern liberty is commanded to yield, by the spirit of southern slavery. The violation of the rights of the black man, has rendered the rights of the white man insecure. So simple a matter as the annual meeting of our society, caused the representatives of the slave interest to rush to the spot, in numbers not less than four or five thousand, for the avowed purpose of putting a stop to the meeting, by taking the life of Mr. Thompson, who, they conjectured, was to address us. Not finding him, they seized Mr. Garrison, and his life was hardly saved, by the most desperate exertions. Mr. Thompson has been for weeks a prisoner to his room. The abolitionists dare not allow him to risk his life further. They are, notwithstanding their wrongs, true patriots; and independent of their fervent friendship for the man, and their deep sense of the value of his life to the cause, they shudder at the probability that his blood will be upon the head of this people if he remain longer. Even his wife and little ones are not safe. These are horrible truths. We make no comments. Our grief and indignation forbid it. But we are obliged to bear the sense of them continually on our minds, and this is a severity of infliction which compels us to confess them. We do so, with the hope that we may have your sympathy and your prayers, and in the resolve that every contemplation of the present crisis shall strengthen us to renewed exertions.

One of your authors justly observes, "the time of preparation for a better state of things, is not the time of favorable appearances." We see, on reflection, that the state of a nation is materially improved, when it has passed from deathly lethargy, though it be to convulsed life. This convulsion is, for the present, grievous, "yet it shall at length yield the peaceable

fruits of righteousness, to them that are exercised thereby." It is not until the pool be *troubled* that it has virtue to heal the impotent who lie about it. Not until men's minds are hot in the furnace, that they yield to the weight of evidence, and argument; and we must not wonder that the blows of these appointed instruments bring out sparkles of fiery indignation.

While the strong are thus engaged in endeavoring to soften and influence, we, who are *weak*, are yet strong in *purpose*, to continue to use all righteous and christian means, to effect the same great objects.

Amid our many afflictions, we are sorrowing most of all, that we must see his face no more, whom you have sent to give us aid, strength, counsel, and courage. He has done all this most effectually, and is hunted for his life as his reward. But a different reward awaits him; the blessings and thanks of every friend of human freedom, that now breathes, or shall breathe, on this globe; the joy of the host of heaven over the multitudes his ministrations have blessed; the command, which, if ever *mortal* could, *he* may confidently anticipate; "Well done, good and faithful servant! enter thou into the joy of thy Lord!"

Dear friends, we boast a common ancestry and language; our hearts and our hopes are also one; you, as well as ourselves, claim kindred with those "devout and honorable women," the puritan mothers of New England. They were wont to commend themselves to their friends, in the love of Christ. Do we not the same, when we say, yours in the love of liberty,

The mothers, wives, and daughters of abolitionists of New England.

In behalf of the Boston Female Anti Slavery Society,

(Signed,) MARY S. PARKER, *President.*

MARIA WESTON CHAPMAN,

Foreign Cor. Secretary.

TO HER GRACE, THE DUTCHESS DE BROGLIE.

Dear Madame:

The daughters of New England, in their associated capacity, as the friends of the slave, beg leave to address the daughter of De Stäel, the wife of De Broglie, on the great cause of freedom, so dear to their hearts. Both those names are pledges that to you it is equally dear. Allow us to express the satisfaction with which we have beheld the Duke arise, as the advocate of colonial emancipation, in France. Slavery is the same in spirit, wherever it is found, and the blow that extinguishes it in your country, will greatly weaken its power in our own. A Frenchman has been a good angel to us in the cause of freedom, *once*, and a Frenchman has now arisen to defend it again. May God crown his efforts with complete success.

We are not of those who dread moral influences from other lands. We feel that all nations, as sharers of a common nature, should be united in every good purpose, and that the country of La Fayette is not entirely foreign to Americans. We observe with intense interest, the progress of other countries towards emancipation, for when our own shall have the painful distinction of being the only slave holding nation of Christendom, the success of our endeavors to throw off the curse of slavery cannot be far distant.

We deem there is nothing unfeminine in aiding our husbands, brothers, and sons, to support the principles they have adopted, especially while the cause lacks numerical strength. But every day adds to the number of its supporters. The moral strength of the country is arousing from slumber, and, God defend the right!

Those among us whose interest it is to uphold the

present slave system, will, as a body, be long in acknowledging its sinfulness, and slow to perceive its inexpediency. Innumerable are their devices to darken and confuse the public mind on the question, and to excite indignation against those whose aim is to enlighten.

Amid the misrepresentations and obloquy under which the abolitionists of the United States labor, any expression of friendly interest in their proceedings, is most grateful to their hearts. We trust, Madame, that we shall not look in vain for your sympathy, and your prayers.

In behalf of the Boston Female Anti Slavery Society,

(Signed,) MARIA WESTON CHAPMAN,
Foreign Cor. Secretary.

The Secretary of domestic correspondence read a letter from the New York Anti Slavery Society, and, also, one from Mrs. D. L. Child.

NEW YORK, Sept. 23, 1835.

TO THE FEMALE ANTI SLAVERY SOCIETY OF BOSTON.

Dear Friends:

Your very kind and interesting letter was received in July, and should have had a reply much earlier, but that our Board had then adjourned for the summer, and did not meet again till September. At our meeting held on the 21st inst., it was read and listened to with great attention, and pleasure, and I was instructed to reply to it immediately, and convey to your society the thanks of ours, for this proof of your friendly interest, and, also, to express to you our entire reciprocation of your sentiments, and earnest de-

sire to be co-workers with you, to the full extent of your efforts in this cause, so sacred, and so mutually precious. I am not aware of the date of your society's formation, but believe you have the advantage of being longer established than we; though no doubt, you are still struggling with just such difficulties as embarrass us; for we have not only to contend with the opposition of the worldling, and the mercenary, which was to be expected; but, *women* as we are, if we would make our pleadings for the poor slave heard, and bear that testimony which the word of God, and our own hearts tell us we ought to bear, against the system which shuts them out from the common heritage of God's creatures, we must go forward under the frown of *christian* disapprobation. Let us rejoice, nevertheless, that above that frown, otherwise so blighting, we may behold the smile of the God of the oppressed—their father, and ours. And with such sunshine on our path, we may, we *will* cheer each other on to duty. Be assured, there is not one of us that cannot respond to what you have said in regard to this peculiar aspect of the subject of abolition; for indeed, its introduction before the christian community, has produced such developments as to be a matter of continual surprise and grief. Yet, notwithstanding all the opposition this cause has had to encounter from the world and the church, we are cheered with the steady, and even rapid growth of abolition principles.

Our society was formed in March last, immediately after an address from Mr. Thompson,—an address which, by its argumentative power, might have convinced the most doubting—by its clear exhibition of the claims of the oppressed, might have decided the most irresolute and timid—and by its pathos and eloquence, might have kindled into feeling, and roused

into action, the most heartless and supine. Under these, and other happy auspices, we were organized, and the strong tie, that, as you well observe, binds the hearts of abolitionists each to the other, has always rendered our meetings happy and spirited; though as yet, owing chiefly to the intervention of a summer recess, we have accomplished so little as to feel reproved by the details of your energetic career. While you have kindly instructed and stimulated us, by an account of what you have *done*, we can only, for the most part, tell you what we *hope* to do in the coming season. Our members do not amount to quite two hundred, but as we are very certain that there must be a much greater number in this large city, whose hearts are with us, and whose coöperation we might, and should have, our present plan is to bring every church in New York, as far as practicable, under examination, and presuming that, lamentable as is the state of the church at large upon this subject, there could scarcely be found, any one congregation in which there was not some sprinkling of the salt of abolition, we should, by electing one manager, if possible, from every church in the city, be enabled to cover a much wider field of influence, and to gather into our treasury many more contributions than could otherwise be obtained. We hope for many valuable results to flow from the adoption of this plan, which was the only one that seemed left for us to choose, the extreme hostility which meets us, in this cause, at every step, rendering it impossible in most cases, to form the usual church associations.

We have, as yet, made no appropriation of our funds, except to the American Anti Slavery Society, to which we were pledged for two hundred dollars, though we hope to contribute more. The interesting

schools of Cincinnati have been presented to us with very urgent claims, and we hope to aid them this year. Our abolition ladies have not been unmindful of the service they may render the cause, by their ingenuity and industry in fancy articles and needlework; but as their efforts are carried on under a separate organization, though an auxiliary one to our's, I must refer you to the Corresponding Secretary of the Anti Slavery Sewing Society, Miss Julianna Tappan, for information on that subject.

Should you carry out your plan of addressing the women of the South, we shall feel, as you may suppose, deeply interested in its success. But we are tempted to ask, is not an appeal to the women of the *North* more needed? Alas for our country women! Who could have thought that slavery had done its work so fearfully, through the length and breadth of our unhappy country, that even the weeping flood in woman's breast seems turned to stone, on the very subject of all others, most calculated to draw it forth in a gushing flow of sympathy, that *would not* be repressed. Oh! what might not the women of the free states accomplish for this cause, would they but be persuaded candidly to examine the subject of slavery, and in view of its manifold and unspeakable horrors, apart from its entire sinfulness as a system, consecrate themselves to the redemption of the perishing and degraded. We are sure of the response of your hearts, when we say that never was any subject more calculated to awaken the sympathies, to arouse the strongest energies—in a word, to fill the whole heart of woman, than the cause of abolition.

We pray for your faithfulness and success in this cause—for our own—for the faithfulness and success of all who have come up "to the help of the Lord

against the mighty." What can we want more to encourage us, than the assurance that the Lord is on our side. For well and truly was it said by a slaveholder, "The Almighty has no attribute that can take part with the oppressor."

On behalf of "The Ladies' New York City Anti Slavery Society,"

ABBY ANN COX,
Recording Secretary.

MRS. CHILD'S LETTER.

Dear Sisters:—Had I not been continually moving from place to place, I should sooner have taken an opportunity to thank you for the sacred volume you gave me; doubly valuable, as an unfailing source of consolation, and a continual memento of your kindness. Please to accept my warmest acknowledgments, and let us pray for each other, that our lives may be in conformity with its holy precepts.

In these times, the hearts of some wax faint; but I feel assured that it is not so with you. Did any of us ever dare to hope that the foul demon of slavery could be cast out of the nation, without tearing and rending as he departed? Violent opposition only proves the strength of existing evil; there are those, who urge this very violence as a sufficient reason for discontinuing our exertions. St. Paul, no doubt, had prudent friends who gave him similar advice, when he was seized by a mob at Corinth—when he filled the city of Ephesus with confusion—when he gave such offence to the Grecians, that they "went about to slay him"—and when he raised such a tumult at Damascus, that they were obliged to "let him down over the wall in a basket." Yet we find the apostle afterward writing to the churches, and congratulating himself, that what had "happened unto him had fallen

out rather to the *furtherance* of the gospel." The history of great reformations is always nearly the same. They who take the first, and most difficult steps, are always reviled and persecuted; for principles of divine truth can never go out into the midst of a perverse generation, without exciting warfare. This was the case with divine truth manifested in the flesh; for he emphatically tells us that he came not to bring peace, but a sword.

With regard to our righteous cause, the indications are already numerous, that what has happened to individuals, has "fallen out rather to the *furtherance* of our principles." I think there never was such cause for hope—such encouragement for renewed energy, as at the present moment. The tide is rapidly turning in our favor. Before it *is* turned, some may suffer in reputation, property, and person; but of what consequence is it, if we do sink to untimely and dishonored graves, if the sacred cause of freedom and humanity is advanced by our humble instrumentality.

In Philadelphia, I attended an interesting meeting of the Female Anti Slavery Society, and suggested to them the propriety of writing to the ladies of England and Scotland, as you had done. They very cordially assented to the proposition. I think you might find it profitable to open a correspondence with this society; for their vicinity to the southern states, makes them very frequently, eye-witnesses to painful scenes connected with the system of slavery. The name of the President is Mrs. Sidney Ann Lewis; the Secretary, Mrs. Lucretia Motte—both of the society of Friends. The former keeps a little shop for the sale of anti slavery documents, and free cotton goods. The mayor called and advised her to take down the sign,

which she had boldly hung up at the door. She quietly replied, "I thank thee for thy friendly advice, but do not feel disposed to follow thy suggestion."

I wish this spirit were more universal among the Quakers; but many excuse themselves, by saying they must not mix with the world—that Israel must dwell in his tents. If *our* way does not seem right, why can they not work in their own way? Assuredly, they would, and so would others that make similar objections, if they truly loved the work for Christ's sake. Assuredly, they would, if they remembered "those who are in bonds as bound with them." They do not realize the condition of the oppressed; and the spirit of the world is with them in this very fear of acting *with* the world. I was very much pleased with an answer made by Angelina Grimké, who was born and educated at the south. A lady told her that she suffered her heart to be too much engrossed with the subject of slavery—that the suitable time had not yet come, for action on the subject. She replied, very mildly, "If thou wert a slave, toiling in the fields of Carolina, I apprehend thou wouldst think the time had *fully* come."

I wish I could detail to you half the affecting stories I heard in Philadelphia—some of them from the lips of runaway slaves. When I hear people talk of the *happiness* of slaves, these stories come up so freshly in my remembrance, that I find it hard to restrain my indignation within christian bounds. Thomas Shipleigh, a most benevolent and good man, told me a beautiful instance of the spirit of forgiveness. A company of Marylanders broke into the house of an honest colored man, at midnight, and carried off a slave concealed there. Several such instances had taken place, within a short period, in Philadelphia and its

vicinity; and, in some instances, the outrage was committed merely upon the unfounded *suspicion* of harboring slaves. This was a little more than the timid North felt bound to endure from the lordly South; and some of the violent Marylanders were arrested, and imprisoned. On the occasion to which I allude, the poor re-captured slave fell upon his knees, and intreated the officers of justice not to imprison his master.

In Philadelphia, there lived a very worthy, honest couple, who had a right to their freedom, even according to our wicked laws; for they had been manumitted in their youth. But the heirs of their master, refused to carry their wills into effect, and after several years of unavailing remonstrance and entreaty, they ran away. They reached Pennsylvania in safety, and soon gained respect and confidence, by their examplary deportment, and strong affection for each other. For several years, all went on well; but a few months ago, hired agents found the way to their quiet abode, under pretence of searching for a horse that had been lost. Soon after, a set of ruffians broke into the house at midnight, and dragged the man off, amid the shrieks of his family—beating him so cruelly that the snow was stained with his blood for a long distance. His poor wife had an infant eight or ten days old—she sprung from her bed and rushed out into the snow to plead for her husband. Alas! it was unavailing—for our laws *compel* us to deliver the bondman to his oppressor. The family by whose orders this monstrous outrage was committed, was the aristocratic, and highly respected family of T * * * in Baltimore. James was soon after sold, and his new master wrote to James Motte, of Philadelphia, in the most hypocritical tone, begging him to persuade the

wife to follow her husband into slavery—saying he was willing to pay any price for her, *merely* for James' sake; because he was such a pious, exemplary man, and had an affection for his wife as strong as he had ever seen in any human being. The woman's friends, of course, advised her not to go, for her children's sake; but she, poor creature, seems completely broken hearted. Yet in the face of facts like these, some will tell you that *women* have nothing to do with this question!

"When woman's heart is bleeding,
Shall woman's voice be hushed?"

When Bonaparte told a French lady that he did not like to hear a woman talk politics, she replied,—"Sire, in a country where women are beheaded, it is very natural they should like to know the reason." And where women are brutalized, scourged, and sold, shall we not inquire the reason? My sisters, you have not only the right, but it is your solemn *duty;* and may God bless you, according to the firmness with which you perform that duty.

In fullness of affection,

L. M. CHILD.

Some account was then given by several ladies, who are engaged in soliciting subscriptions to the petition to Congress, of the efforts they have made, and their various success.

At this period of the proceedings, Miss Martineau rose with great dignity and simplicity of manner, and said, "I have been requested by a friend present, to say something—if only a word—to express my sympathy in the objects of this meeting. I had supposed, that my presence here would be understood as showing my sympathy with you. But as I am requested

to speak, I will say what I have said through the whole South, in every family where I have been, that I consider slavery as inconsistent with the law of God, and as incompatible with the course of his Providence. I should certainly say no less at the North than at the South, concerning this utter abomination —and now I declare, that in your *principles*, I fully agree."*

The Society next proceeded to the choice of officers for the ensuing year; after which a few remarks were made by the Reverend Mr. May, and the meeting was closed with prayer by the same gentleman.

We regret that we have neither time nor room to make all the comments we wish upon this meeting, rendered one of high importance to the best interests of our country, because of the outrageous attempts to prevent its being held. We trust our fellow-citizens, the honorable and the base, will hereby be made to understand that there are women, no less than men, engaged in this cause of freedom and humanity, who cannot be easily turned back from their benevolent purpose; but will be steadfast, unmoveable, abounding yet more in this work of the Lord, *knowing that*

* Our reporter has been most faithful; even noting the slight emphasis, laid by Miss Martineau on the word *principels*.

The circumstance of her being present at our meeting, we understand as expressive of sympathy with us in the objects of our meeting, and of agreement with our principles. It would have been an insult to a noble minded, independent, and christian woman, to ask her approval of "measures" with which she must be comparatively unacquainted. But *our measures, will bear the strictest examination of such a one.*

their labor will not be in vain, in the Lord—and resolved to persevere until their work, through his grace, and the power of his truth, shall be acccomplished.

A vote of thanks to Mr. Jackson, was passed at our meeting, in which we endeavored to express, however ineffectually, our respect and gratitude. Our friends of the Massachusetts Society, also directed their Secretary to express their high appreciation of such an act, at such a time.

MR. MAY'S LETTER.

BOSTON, Nov. 21, 1835.

FRANCIS JACKSON, ESQ.

Dear Sir,—Yesterday, at a meeting of the Board of Managers of the Massachusetts Anti Slavery Society, I was directed by a unanimous vote, to express to you the high sense, which the Board entertains of your generosity and noble independence, in proffering as you did, unsolicited, the use and protection of your dwelling house, to the Boston Female Anti Slavery Society, when they had just been expelled by lawless violence from a public hall. The duty thus assigned me, sir, it is far more delightful to undertake, than it will be easy for me to perform in a suitable manner. If any thing should awaken our gratitude and high admiration, it is the conduct of a man, who steps forth and takes a decided stand in resistance to the multitude, when they are rioting in the way of evil countenanced and encouraged by the rich and influ ential, faintly resisted by the rulers of the people, and scarcely reproved, even by the guardians of the public morals. Such a man, like a rock fallen into a rapid stream, may turn the whole current of popular thought and feeling—preserve the ancient landmarks, and avert devastation and ruin.

The outrages recently committed in various places, but especially in this city, will be an epoch, not merely in the history of the anti slavery cause, but of our country. They have revealed, so that the blind may see, the alarming state of our guilty land. If this disclosure does not arouse the people to re-assert and vindicate their rights, then are they already *slaves in spirit*—and are fitted to become themselves the abject subjects of some despot, who will ere long arise and make his will their law. The citizens of Boston have presumed to do, what the Constitution of the United States peremptorily forbids even Congress to attempt. *They have "abridged the freedom of speech." They have trampled upon "the right of the people peaceably to assemble."* The apathy of our city government, and the tone of our newspapers (with two or three honorable exceptions) are indeed ominous of evil; But I cannot yet despair of Boston, or our country. Other minds I know were affected as your's was, by the late exhibition of the spirit of anarchy in our midst; and I trust many more, whom I do not know, have been likewise moved. I will not believe that there are not yet many left, in this birth-place of the American revolution, who understand on what is based the security of our civil and religious privileges, and who duly appreciate the importance of maintaining principle and law, and justice and order.

I doubt not, sir, that your noble example will quicken others to manifest openly their attachment to what is dearer to *true freemen*, than houses and lands, and all earthly riches and honors.

I am, sir, with gratitude
and sincere respect, yours.

SAMUEL J. MAY,
Cor. Sec. Mass. Anti Slavery Society.

MR. JACKSON'S ANSWER.

BOSTON, Nov. 25, 1835.

DEAR SIR,—I have the honor to acknowledge the receipt of your highly esteemed letter of the 21st inst., written in behalf of the managers of the Massachusetts Anti Slavery Society; and expressing in very flattering terms, their approbation of my conduct. in granting to the ladies of the Anti Slavery Society, the use of my dwelling house, for their annual meeting.

That meeting was, to all present, a most interesting and impressive one. It will ever be treasured by me, among the highly pleasing recollections of my life, that it was my good fortune to extend to those respectable ladies the protection of my roof, after they had been reviled, insulted, and driven from their own hall by a mob.

But in tendering them the use of my dwelling-house, sir, I not only had in view their accommodation, but also, according to my humble measure, to recover and perpetuate the right of free discussion, which has been shamefully trampled on. A great principle has been assailed; one which lies at the very foundation of our republican institutions.

If a large majority of this community choose to turn a deaf ear to the wrongs, which are inflicted upon their countrymen in other portions of the land—if they are content to turn away from the sight of oppression, and "pass by on the other side"—so it must be.

But when they undertake in any way to impair or annul my right to speak, write, and publish upon any subject, and more especially upon enormities, which are the common concern of every lover of his country and his kind—so it must not be—so it shall not be, if

I for one can prevent it. Upon this great right let us hold on at all hazards. And should we, in its exercise, be driven from public halls to private dwellings, one house at least shall be consecrated to its preservation. And if, in defence of this sacred privilege, which man did not give me, and shall not (if I can help it) take from me, this roof and these walls shall be levelled to the earth. Let them fall if they must; they cannot crumble in a better cause. They will appear of very little value to me, after their owner shall have been whipt into silence.

Mobs and gag laws, and the other contrivances by which fraud or force would stifle enquiry, will not long work well in this community. They betray the essential rottenness of the cause, they are meant to strengthen. These outrages are doing their work with the reflecting.

Happily, one point seems already to be gaining universal assent, that slavery cannot long survive free discussion. Hence the efforts of the friends and apologists of slavery to break down this right. And hence the immense stake, which the enemies of slavery hold, in behalf of freedom and mankind, in its preservation. The contest is therefore substantially between liberty and slavery.

As slavery cannot exist with free discussion—so neither can liberty breathe without it. Losing this, we, too, shall not be freemen indeed, but little, if at all, superior to the millions we now seek to emancipate.

With the highest respect,

Your friend,

FRANCIS JACKSON.

Rev. S. J. May, Cor. Sec. Mass. A. S. S.

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In conclusion, we wish to place the question of abolition in what we consider its true light. We do not view it solely as Americans and New Englanders, or as statesmen and political economists; nor yet as women. It is as all these—as *christians*, that we have done what we could to show its necessity. It is not merely a question of the freedom of the colored population of the United States;—it is inseparably linked with other great questions. It stands before the world at this moment, representive of the very life and essence of christianity. It is a question of peace, and union, and truth, and justice, and religion, and human brotherhood, and judgment to come: and to the mind that so acknowledges it, cannot without sin, remain other than a *practical* question. If men do not zealously uphold, and boldly propagate what they believe to be the truth of God, "He will not hold them guiltless of taking his name in vain." Those who have nobly done it, and for whose good deeds men go about to stone them, will in no wise lose their reward. And what though they should fall untimely, as martyrs? The effects of their heart-stirring example, of their wisdom, energy, and christian devotedness, are beyond the reach of man. Their names are associated with their cause *forever*. *Their day has joined the past eternity.*

Daily experience testifies that the abolition of slavery, is at the present day, what the abolition of the slave trade was in Clarkson's time, a test of character. He says:—

"It has been useful also in the discrimination of moral character. In private life it has enabled us to distinguish the virtuous from the more vicious part of the community.* It has shown the general philanthropist. It has unmasked the vicious in spite of his pretension to virtue. It has afforded us the same knowledge in public life. It has separated the moral statesman from the wicked politician. It has shown us who, in the legislative and executive offices of our country, are fit to save, and who to destroy, a nation.

It has furnished us also with important lessons. It has proved what a creature man is! how devoted he is to his own interest! to what a length of atrocity he can go, unless fortified by religious principle! But, as if this part of the prospect would be too afflicting, it has proved to us, on the other hand, what a glorious instrument he may become in the hands of his maker; and that a little virtue, when properly leavened, is made capable of counteracting the effects of a mass of vice!"

*"I have had occasion to know many thousand persons in the course of my travels on this subject; and I can truly say, that the part which these took on this great question, was always a true criterion of their moral character. Some, indeed, opposed the abolition, who seemed to be so respectable, that it was difficult to account for their conduct; but it invariably turned out in a course of time, either that they had been influenced by interested motives, or that they were not men of steady moral principle. In the year 1792, when the national enthusiasm was so great, the good were distinguishable from the bad, according to their disposition to this great cause, as if the Divine Being had marked them; or as a friend of mine the other day observed, as we may suppose the sheep to be from the goats on the day of judgment."

CONSTITUTION

Of the Boston Female Anti Slavery Society.

PREAMBLE.

Believing slavery to be a direct violation of the laws of God, and productive of a vast amount of misery and crime; and convinced that its abolition can only be effected by an acknowledgment of the justice and necessity of *immediate emancipation*,—we hereby agree to form ourselves into a Society to aid and assist in this righteous cause as far as lies within our power.

CONSTITUTION.

Article 1st. This Society shall be called the Boston Female Anti Slavery Society.

Art. 2d. Any lady may become a member of this Society, by subscribing to the sentiments contained in the preamble, and paying fifty cents annually. Any lady by paying five dollars at entrance will be considered a life member.

Art. 3d. Its funds shall be appropriated to the dissemination of TRUTH on the subject of slavery, and the improvement of the moral and intellectual character of the colored population. The opinions of the members, as to the best means of effecting these purposes, will be freely given at the meetings. Questions relative to the business of the Society may be decided by a vote of two thirds of the members present, or such decisions may be transferred by them to the Board of Officers.

Art. 4th. The government of this Society, shall be vested in a Board of Officers, consisting of a President, whose duty it is to preside at all meetings of the Society. A Vice President, to supply the place of the former, in case of absence. A Corresponding Secretary, who shall keep all communications address-

ed to the Society, and manage all the correspondence with any other bodies or individuals, according to the direction of the Society, or officers. A Recording Secretary, who is to keep a record of transactions, and give notice of the time and place for all meetings of the Society. A Treasurer, authorized to receive subscriptions, donations, &c., and to pay the bills of the Society; and five Counsellors, to advise and assist the other officers. In case of the absence of both President and Vice President, a presiding officer may be chosen by vote. Two thirds of the officers shall constitute a quorum.

Art. 5th. An annual meeting of the Society shall be held on the second Wednesday in October, at which meeting the reports of the Secretaries and Treasurer shall be read, and officers chosen for the ensuing year.

Art. 6th. Quarterly meetings of the Society shall be held on the second Wednesdays of January, April, July and October, at which time the Secretary shall report the proceedings of the Society, and such other business shall be transacted as circumstances may render necessary. If for any unforeseen reasons, other meetings become advisable, the President is authorized to summon the other officers, and they may give notice to the members of the Society.

Art. 7th. If any vacancies occur in the Board, during the intervals of the regular meetings, the Board shall have power to fill such vacancies, *pro tem.*

Art. 8th. Each member is entitled to a copy of every publication issued by the Society.

Art. 9th. Any of the above articles may be amended, or new ones introduced, by a vote of two-thirds of he members present.

Boston, May, 1835.

HYMN.

The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar;
Who follows in his train?

Who best may drink his cup of woe,
Triumphant over pain;—
Who patient bears his cross below—
He follows in his train!

The martyr first, whose eagle eye
Could pierce beyond the grave;
He saw his master in the sky,
And called on him to save.

Like him, with pardon on his tongue,
In midst of mortal pain,
He prayed for them that did the wrong,—
Who follows in his train?

A glorious band, the chosen few
On whom the spirit came,
Twelve valiant saints, their hope that knew,
And mocked the cross, and flame.

They met the tyrant's brandished steel,
The lion's gory mane,
They bowed their necks, the death to feel.
Who follows in *their* train?

A noble army, men and boys,
The *matron*, and the *maid*,
Around their Savior's throne rejoice,
In robes of light arrayed.

They climbed the steep ascent of heaven,
Through peril, toil, and pain;
Oh God, TO US may GRACE be given,
To follow in their train.

HEBER.

A CHRISTIAN NEGRO'S THANKS AND PRAYER.

Oh, Father of the human race!
The white, the black, the bond, the free;
Thanks for thy gift of heavenly grace,
Vouchsafed through Jesus Christ to me.

This, 'mid oppression's every wrong,
Has borne my sinking spirit up;
Made sorrow joyful,—weakness strong,
And sweetened slavery's bitter cup.

Hath not a Saviour's dying hour
Made e'en the yoke of thraldom light?
Hath not thy Holy Spirit's power
Made bondage freedom,—darkness bright?

Thanks, then, Oh, Father! for the gift,
Which through thy gospel thou hast given;
Which thus from bonds and earth, can lift
The soul to liberty and heaven.

But not the less, I mourn THEIR shame,
Who mindless of thy gracious will,
Call on a Father's—Saviour's name,
Yet keep their brethren bondsmen still!

Forgive them, Lord! for Jesus' sake.
And when the SLAVE, thou hast unbound,—
The chains which bind the OPPRESSOR, BREAK!
And be thy love's last triumph crowned!

BERNARD BARTON.

HYMN FROM "THE MARTYR OF ANTIOCH."

Oh, Jesus! by the mortal pains we bear,
And by the galling chains, and garb of shame we wear,
Sad son of Mary! are thy children known.
And by our flesh with ruthless scourges torn,
By unrelenting man's insatiate hate and scorn,
Crucified Saviour! are we not thine own?
Oh, man of sorrows! and with grief acquainted!
Along the paths of woe, like thine, *our* feet have fainted;
And anguish soon shall stay our parting breath,
And soon, our tortured limbs, like thine, be cold in death.

Oh, Jesus! by the strength thou givest still,
And by our cheerful scorn of infamy and ill,
Son of the highest! are thy children known.
By all the exulting joy we inly feel
Beneath the lictor's stroke or headsman's heavy steel,
Triumphant Saviour! are we not thine own?
Oh, Lord of glory! to the sire ascended!
Like thine, our anguish soon shall be in rapture ended!
And we shall stand, the starry host among,
And round the sapphire throne, swell high the hosanna song.

HYMN FOR THE MONTHLY CONCERT OF PRAYER FOR SLAVES.

Oh, God of Freedom! bless, this night,
The steadfast hearts that toil as one,
Till thy sure law of truth and right,
Alike in heaven and earth, be done.

A piercing voice of grief and wrong,
Goes upward from the groaning earth!
Oh true and holy Lord! how long?
In majesty and might come forth!

Yet, Lord, remembering mercy too,
Behold the oppressor in his sin;
Make all his actions just and true,
Renew his wayward heart within.

From thee let righteous purpose flow,
And find in every heart its home,
Till truth and judgment reign below,
And here, on earth, thy kingdom come.

M. W. C.

WHERE IS THY BROTHER?

"What mean ye that beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts."

ISAIAH.

What mean ye that ye bruise and bind
My people, saith the Lord,
And starve your craving brother's mind,
That asks to hear my word?

What mean ye that ye make them toil
Through long and dreary years,
And shed like rain upon your soil
Their blood and bitter tears?

What mean ye that ye dare to rend
The tender mother's heart;
Brothers from sisters, friend from friend,
How dare you bid them part?

What mean ye, when God's bounteous hand
To you so much has given,
That from the slave who tills your land
You keep both earth and heaven,

When at the judgment God shall call,
WHERE IS THY BROTHER? say,
What mean ye to the Judge of all,
To answer on that day?

E. L. F.

HYMN.

Steel me to shame, reproach, disgrace;
Arm me with all thine armour now;
Set like a flint my steady face,
Harden to adamant my brow.

Bold may I wax, exceeding bold,
My high commission to perform;
Nor shrink the harshest truths to unfold,
But more than meet the gath'ring storm.

Adverse to earth's rebellious throng,
Still may I turn my fearless face;
Stand as an iron pillar, strong,
And steadfast through thy strength'ning grace.

Give me thy might, thou God of power,
Then let or men, or fiends assail,
Strong in thy strength, I'll stand, a tower,
Till light and liberty prevail.

Varied from the Methodist Collection.

To our friends, who have been expecting the appearance of our Report since the middle of Dec., we can only lament, without being able to account for the delay of the printer.







